

# LEND A HAND.

A RECORD OF PROGRESS.

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VOL. VI.

MARCH, 1891.

No. 3.

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SIGNS of progress are to be seen on every hand. Indeed, it seems difficult to select the particular theme for so brief an article as the leader of a monthly publication. There are persons who cannot, or will not, see the evidences that the world is constantly advancing to a better state. The clouds often lie thick about us and limit our vision; for a time the fogs of doubt and delusion settle around us and shut out our view; but as the clouds rise or pass by, as the fog is dispersed, we see that we have been moving forward toward better things.

It is necessary to measure the gradual movement of the world from darkness, ignorance, and suffering toward light, knowledge, and happiness by comparing periods somewhat remote with the present. Still we do not need to take our starting-point far back in the past to convince ourselves that in many ways the world is progressing steadily and with comparative rapidity, toward the glorious time when truth and justice, health and happiness, shall be the common fate of humanity.

A little more than thirty years since the slave-holder held sway, and every department of the United States Government was under his control, and he had made the whole people slave-catchers by law. How helpless seemed the outlook then! Time has moved on, and a few weeks since the Hon.

John M. Langston, who was born a slave in Virginia, from his place as a member of Congress offered a proposition to amend the Constitution of the United States so as to require every voter participating in the choice of members of Congress, United States Senators, and Presidential Electors to be able to read and write in the English language.

The change wrought in thirty years was hardly hoped for, much less expected, at the beginning of the period. The colored people are now all free, and entitled under the law to the same civil and political rights as the whites. They have been gaining in property, education, and morals much faster than their most enthusiastic friends anticipated when they became free. The large number of colored children who are in the schools in the former slave states gives hope and promise for the future. Mr. Harris, the Commissioner of Education at Washington, writes to *LEND A HAND* that during the school year 1888-9 there were in the former slave states 3,187,408 white children and 1,213,092 colored children enrolled in the public schools. Ninety-one per cent. of the white school population was enrolled, and only seventy-two per cent. of the colored.

Mr. Harris further says that there are twenty-two universities and colleges for the higher education of colored youth, with an enrollment during 1888-9 of 5,010 students; twenty-two schools of theology, several of which are included among the universities and colleges, with 1,008 students; four schools of law, with 42 under-graduates; three schools of medicine, with 241 students; forty-one normal schools, which are training 7,462 persons to become teachers.

It is estimated that during the past ten years these schools have graduated 1,200 clergymen, 150 lawyers, and 375 physicians. The efforts of the Southern states have maintained the public schools; religious societies at the North, the Peabody and Slater funds have in great part provided for the institutions for higher education. The income of the Peabody Fund has been largely devoted to the training of teachers, and that of the Slater Fund entirely to fostering industrial and professional training.

Hopeful as the record appears, it still leaves much to be desired. Of the seventy-two per cent. of the school population enrolled in the public schools a very large proportion attend but few weeks in the year, and most of the twenty-eight per cent. not enrolled are growing up in ignorance. It seems extremely desirable that a very great increase shall be had in the facilities for industrial training. The colored people are here to stay. They are anxious to acquire education and to better their condition. It will be well for the country if we provide the opportunity for every colored child, as well as for every white child, to make the best of himself or herself.

The defeat of the Blair bill has seemed to the friends of education a national calamity, and there is little or no hope that it will be revived and passed by the new Congress. This suggests a duty to philanthropists, and we hope there are other Peabodys and Slaters in the country who will provide the means to save the nation from the menace of ignorance now that the Government has failed to take the action which seemed an obvious duty from the standpoint of self-protection.

Every inducement possible should be held out to the colored people to acquire an education, for their own good and for the good of the country. To this end our statesmen should devise some means of giving to those who are qualified all the rights of citizenship in fact, as well as in law.

There is a very natural objection to allowing large masses of men who are absolutely ignorant, to vote when their suffrage is likely to control the local government. There should be no objection to a man's voting if he can read and write, nor should his color be a bar against his holding office if he is qualified by education, experience, and character. LEND A HAND is thankful to Professor Langston for coming forward with his proposition to apply an educational qualification to the suffrage. This will serve as an incentive to the people to study and qualify themselves; it will remove at once, and for all time, the chief objection urged by the South against

negro suffrage, and it will remove one of the most irritating of our public questions from debate. There is one other feature of Professor Langston's proposed amendment. In order to apply the educational qualification to all the United States officials, it will be necessary to take the election of United States senators from the legislatures and vest it directly in the people of the several states. This proposition has also been advanced in several quarters as an independent measure of reform.

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### A "BELLAMY" FROM A MARYLAND FARM-HOUSE.

BY E. W. COURTENAY.

THE December number of the *LEND A HAND* opens with a most suggestive article entitled "The Return to the Land," — suggestive, not as to remedies and solutions for the burning questions of the hour, but with inquiries as to how and where each man's theories are to be made practical, closing with the query why those who write most eloquently of the delights of country life are themselves denizens of the crowded city, adding a challenge for a "Bellamy" from a Dakota ranch or Iowa grange.

Bowing our thanks for this latest noun, we take up the gauntlet, not from Dakota, Montana, nor Iowa, but from a grey-worn county of conservative Maryland.

First, let me hint as to why most articles on this subject come from the city's standpoint. It is that only those who live there, who see and feel and breathe the filth and crime and squalor, can realize the need of the masses. And while, as a thorough optimist, we believe human hearts in the mass beat with a divine compassion, there are few whose occupations and tastes have set them drinkers-in of God's air and sunshine, that can entirely put themselves in the place of panting humanity, shut in by bricks and iron-bound rules.



The average farmer has no taste nor time for literary excursions, nor has the average town-bred wage-earner aught but a narrow horizon under which to weigh the evidences for and against country life. It is an undoubted fact our greatest thinkers are often country-born and country-bred up to so many years; the fructifying influences of the broad expanse of God's heaven, the deepening experiences of a world of thought as against action, are his. Given such a childhood and youth, the man steps down from these restrictions as to human intercourse and feelings, enters the arena of city life, finds there the completion of his well-rounded individuality, feels the loss to those who cannot realize his experiences, past and present, and with his heart throbbing beats of sympathy he takes up the wail of suffering humanity.

From the poetry of his childhood he culls an Utopia, at which we hiss, sneer, laugh; at the least, dismiss it with a shrug of the shoulders.

The masses are proverbially shy of philanthropy; they will maim the hand that seeks to help them, and the one suggestion they resent above all others is that they might do better in the country. We can pass many neat, pretty cottages with a few acres attached, where flowers and vegetables may be had almost for the asking — vacant; then into the city to see family on family huddled into crowded alleys and worse tenements, where a breath of pure air is an unknown quantity, semi-starvation their only portion. They resent the least hint as to bettering themselves in the country, and it is not now feasible to force acquiescence.

What we can do is to educate what we might term our middle classes to an appreciation of the beauties and quietude of nature at her best.

The young and pretty shop-girl will stand sometimes ten hours behind a counter, and then tell you she would die in the country — nothing there to see and amuse. Has she time and strength for amusement after such a day's work is done?

The well-educated clerk will sit year in and year out bending over row after row of ghastly figures, with a day's holi-

day grudgingly given, and a day's sickness docked against his account, while the spectre of another man waiting to step into his shoes grins over his shoulder, and then he, too, thinks compassionately of his country cousin. He, poor fellow! forsooth, rises with the dawn, has to wear muddy boots and coarse shirts; cleaning stables, watering stock, and "sloping hogs" is not poetical work, nor fragrant. He cannot step into a free lunch, hear Patti, nor see John L. Sullivan. But at set of sun he may don as correct a suit as his city friend, get out his own horse and buggy, and take a moonlight drive with his sweetheart; better still, he can take up a book and newspaper and put himself in touch with music, art, and literature, politics and prize-fights.

Ah! you say, this is the ideal; how about the harvest-field, in the hot sun all day long, and too tired at night to any more than go to roost like the fowls? This is all granted; the rush comes to country as well as town, but in the harvest-field means extra pay. How about that man in the city who works until two o'clock Christmas Day and has not one cent extra — nay, is thankful some other man does not get his place at half price. On a farm the summer's rush is repaid by the winter's leisure; day after day with no press, just the morning's and evening's chores. Even in August a farmer may take a whole week for junketing, picnicking, and camp-meetings, and he holds his place while the pay goes on.

Granted, these conditions might change were the rural districts more populated and the demand for labor better supplied. This change is just what we would contend for — for a bond of closer inter-communion between both conditions of life. Our vast Western farms divided and sub-divided, acres on acres of cultivation narrowed into zones, with each a station where human intercourse and good-fellowship may prevail; the cities' crowd scattered, widened, sent out in concentric waves, ever circling, ever widening, so as to be, at least sometimes, in touch with Nature's God, His beauties, His bountiful stores, His trees that talk, and His birds that teach all harmonies, His cattle on a thousand hills that mutely

plead their dependence on man. I know of no more refining influence than this solitude with nature and intercourse with helpless animate creation. From King David tending his flocks to Ferguson studying the stars, we have all along examples of this subtle refining process.

But for a healthy national existence, something to help the average man, who is neither philosopher nor poet, we want an equalization, not only of riches and land, but of these influences that might furnish our ideal. Not to destroy the individuality that makes one set of surroundings city life and the other country life, but to so equalize experiences that the clod-bound farmer may often, without ridicule from his more polished brother, leave plow, cows, and green fields, come to the city, and revel in church services, lectures, theatres, if he will. *Vice versa*, let more of our city friends drink in life and health and charity from tree and field and running brook.

The above is written from the following standpoint: the first eighteen years of my life were spent in town, then transplanted to a country farm-house, with its average of toil and lack of city advantages. Neighbors, rich and poor, none in want nor near starvation, a cultivated and educated society, farmers who toiled at home and travelled abroad, some who plodded with no ken of the world beyond, others who read and studied while they stayed at home, a few idle and shiftless, but always sure of a roof, a covering, and plenty to eat.

To these influences, combined with the sights and sounds of nature, I am conscious of a deepening and broadening of all impulses, religious, literary, and philanthropic, while, I must add, each was accentuated and strengthened by at least biennial visits to a neighboring city.

An ideal existence, you may say, — ideal only in the telling of it; underneath lie the same old loves and hates, petty schemes and ambitions. I cite it merely to express what I believe to be the truth of a process that is daily working all around us. Applied to the masses it may not be more Utopian than our two latest Bellamys; it is, at least, an honest defence of a position hinted at as untenable.

## HOME AGAIN.

A STORY BY E. E. HALE.

### CHAPTER VIII.

A WEEK passed in such cares and pleasures as belong to bringing an abandoned house to order. It had its joys and it had its griefs. The house was in good enough repair. There was nothing serious for James Thor to see to when, in answer to a postal, he came over from Malden to survey the place. His grandfather had built it for Mrs. Knox's grandfather. He had built it "on honor," probably without the assistance of any architect. Still, there it was — comfortable, well-proportioned, and with a certain harmony and fitness about it which were the despair of the young architects who came on summer visits to Atherton, to play tennis, to catch trout, and, in general, to enjoy their holiday. The house was twice as large as any one would build now in the same place. Clearly, there had been no lack of timber, "hard" or "soft." There were endless conveniences — some which a ship-captain might have suggested. The wainscot of the parlors was perfect, and queer little arches in them defined inexplicable alcoves. Sybil Knox was more than pleased that her memories had not deceived her. The house was wholly unlike the palace she had lived in in Rome, and three times as comfortable.

After the week, and after Monday and Tuesday, she passed the ordeal of inspection by all her neighbors. The new people, in general, had not thought best to call. The old people, as has been said, had been ready, even prodigal, in their offers of service, and in their personal visits. By "old people" no one meant that these people were aged. Some of them were much younger than Mrs. Knox. Some of the "new people" were much older than they. The old people, in this sense, were those who descended from the people who came to Ath-

erton when the first emigration was made from Essex and Worcester counties in Massachusetts. It was about a century before the time when Sybil Knox returned there. These people had created the town. In later days, since the quarries were opened, since the railroad was built, and since the factories began, other people, known in village dialect as the new people, came in. They were just as good people, and as grand as the old people. They ranked on perfectly equal terms with them in the social hierarchy. But they had come since Sybil Knox left, and therefore none of them made these first visits of welcome, excepting Mrs. Huntington, who had known her in Rome when she spent Easter there.

It fell to the lot of Mrs. Heath to give the party in which Mrs. Knox was to be introduced again to her new and old neighbors. Mrs. Heath was one of the "old people," and they called each other Sybil and Ellen when they met, having, indeed, been born within six months of each other, having gone for raspberries and blackberries together, having studied their lessons from the same primer, and worked their way along through life side by side, until almost the time when each was married. It might or might not have happened that Ellen Heath would have had the sewing-society at her house on this particular Wednesday. But she was a person who could do much what she chose with the sewing-society, and she thought, and thought rightly, that a meeting of that body, a little out of time, would be a favorable occasion for Sybil to meet new and old friends.

The church was closed, so that no invitation could be given from the pulpit, and they thus lost that central place for news, which, in the arrangements of New England, frequently serves a convenient purpose. But a bended bow was sent round to all the nearer members of the sewing-society, they were requested to communicate the information to those whom they loved, and these in turn communicated it to those who loved them. So, in fact, nobody was uninvited, though nobody knew how anybody was invited.

The sewing-society always met at two in the afternoon.

They sewed or knit or wound yarn until six. Then a high tea was served. In the evening somebody read a paper, and by eight or nine o'clock the people went home.

The day proved to be a lovely day in June. Mrs. Knox sent over for Ellen, to consult her as to the costume in which she should appear. She had heard, through some ill-natured friend, that she would find it impossible to suit the neighborhood. If she went in a dress which showed any state it would be said by somebody, or so she was told, that "Mrs. Knox was trying to show off her grandeur to poor people." If, on the other hand, she went attired as she would have been in her own house of an afternoon, it would be said that "Mrs. Knox didn't think that Atherton people were worth dressing up for."

Ellen Heath showed a little displeasure at Sybil Knox's question. "My dear," said she, "I do not believe that we are any bigger fools than people are in Rome or in Washington. Come as you like."

And when Mrs. Knox laid out upon the bed a perfectly new dress from a Parisian dressmaker, of a thin, white woolen stuff, Mrs. Heath said it would do perfectly well. She did not believe any one would think it was too grand, or that any one else would think it too simple. She was sure it was very pretty, and she wished she had just such a dress herself. So Mrs. Knox went clad in the nun's veiling.

As it happened, nobody else was clad in nun's veiling. Every variety of costume showed itself, but hers was a pretty dress and the dressmaker had fitted it well, and Atherton was by no means above rejoicing in an opportunity to study the last devices of Paris.

Perhaps not a single person in the room understood with how much feeling Sybil Knox came into that company. Really, she felt that she was on trial; that Atherton was on trial. She felt almost that it would be determined before six hours went by whether she had or had not made the great mistake of her life in coming back to her father's home. In truth, she overstated all this. Any such

supposition that life hinges on a single moment is apt to be morbid. In truth, if, after six months, she had found that her experiment was an unfortunate one, there was no act of Parliament or of Congress prohibiting her from going away to the Samoan Islands, or to Yokohama, or to Timbuctoo, or to Paris, or to any other capital. But she was still so young that she had still a great deal of that gospel taught in poor novels, which makes people think that a single decision generally determines absolutely the conditions of their lives.

It was delightful to meet with the "old people." Some of them were as cross as they were in the old days, but, on the whole, most of them were more good-natured even than she had expected. Some of them were very shy; some of them were terribly demonstrative, and managed to greet her as if she had been away from church for a single Sunday; some were very proud, and were afraid to express the interest that they felt in the arrival of a person who had not been in America for ten years; some of them gushed, alas, for in all circles there are a few people who will gush. But, on the whole, Sybil Knox found herself well received. She was well pleased with herself that she remembered so many as she did. In the cases of her worst mistakes they were made with persons who were good-natured, and had not expected their personality to assert itself absolutely in all conditions.

Then, for the "new people," Sybil Knox had just enough of the pride of being herself one of the "old people" to get along very well with them. She did not know the distinctions which they brought with them from their old homes, she did not know who their fathers and mothers were, she did not know whose husbands had been to college, and she did not care. She took, unconsciously, — and perhaps it was as well that she did — the position of being one of the old people, and found herself, somewhat to her amusement, welcoming to the town persons who knew it a great deal better than she did. It was impossible for her, after a little, not to feel that she was quite at home, and that she had a certain duty about making Mrs. A or Mrs. B or Mrs. C understand Atherton as well as she did.



As it happened again, they got launched upon a discussion of this matter of gossip, which had been forced upon her, as the reader knows, more than once as she was considering her plan of returning to her father's house. The worst threat which had been made was that she would find the littleness of village life absolutely insufferable. She had boldly said once and again that she could not hear worse gossip than she had heard in palaces in Rome, and then she had been told once and again that she must not say so till she had tried it. She had been told that she could not tell how well she could stand it till she had been exposed to this sort of mosquito-bite day in and out, week in and out, month in and out, for year after year. This thing had been said to her with so much earnestness that she was well aware that she had become morbid about it, and of course she had read enough about the necessary relation between tea and gossip to suppose that at a great tea-party like this she and the mosquitoes would be in the closest conceivable relations. Whoever heard of a sewing-circle that was not a nest of gossipers?

She reported for duty, and her choice given her between work on flannel and work on cotton, work with knitting-needles and work at crochet. She made her selection and joined herself to a little circle of old school-friends who sat around a little straw table, on which were their work-boxes and other bits of machinery. There were perhaps half a dozen such groups in different parts of the large parlor in which they were, while some of the young people were out on the piazzas, and others were congregated in a room on the other side of the entry. The whole party consisted of fifty or sixty people, of all ages from sixteen to six-and-eighty.

Sybil and her friends were soon talking of just the things that they were talking of before she was married, and she fairly forgot the terrors with which she had gone into the house, as she found that the talk of five or six old school-mates was very much the same when they were twenty-six years old as when they were seventeen. More was said about babies than would have been said then, but there was the



same comradeship, there was that pleasantness which always comes where people use their first names in talk, and there was no lack of subjects for discussion.

All of a sudden, however, she heard the sharp cling of a bell, and then a burst of laughter through the whole room. She looked up with surprise, and the friends around her laughed perhaps more heartily than any one else when they saw how little she understood what they were laughing at. Then it was explained to her.

It proved that two or three years before, at some season when it had been necessary to revive the sewing-society from some gulf into which it had fallen, on occasion of a new organization and a new constitution, the most stringent rules had been adopted for the check of this same gossiping of which Sybil Knox had been forewarned. It had been determined in solemn conclave that, whatever people talked about anywhere else, at the sewing-society their conversation must be restricted. It had been voted that no person should say anything to the disadvantage of any person in that county while the society was engaged at its monthly meeting. If any person did say anything to the disadvantage of another person in the county, that person was to be fined five cents, to go toward the purchasing fund of the society. For the collection of these fines there were owned by the society fifteen little money-boxes made in imitation of barrels. These boxes are generally used for missionary funds, but in the present case they were used simply for gossip-fines. There was no judge or jury who awarded these fines; the conscience of the offender was relied upon if her attention was fairly called to the question. So soon as she had decided against herself she must rise and walk to the nearest box and put her five cents in, and it was said that no person ever went to the society without a few nickels in her pocket in case she should transgress the rule, which was now one of the fundamental rules of the constitution. In the present case it proved that a certain pretty Blanche Wilderspin had been the culprit. She was one of those jolly, bright girls, universal favorites, because they live



with all their might, and are not thinking of themselves. Her exuberant glee had run away with her.

"You never heard of such things, and you never saw such a party — or such a set of parties. Why, the president of the Grand Panjandrum was there, and the fireman on our train was there, and I saw a very nice black man, who was either a waiter without an apron or the night porter on the New York train. And just as they were all wondering whether they would have 'a few remarks' on the book of Ezra, or would let the Grand Panjandrum waltz with poor me, in came Lady Spitzka, I call her, — she is the wife of the Arcade man or of the Howe Railroad man, I do not know which. She had diamonds on her hands and diamonds in her ears and diamonds on her neck and diamonds on her breast, and where there were no diamonds there was onyx and jasper and chalcedony, and all the beautiful things in the book of Revelation.

"I really thought the Four Beasts would come in next. Oh! we were very swell, I tell you. I saw in two seconds that I had no chance of waltzing with the Grand Panjandrum. He left me with his wife to pay his court to the Lady of Golconda, and he said: —

" 'I am so glad you came. It is a pleasant evening.'

" 'Wall, yes,' she said. 'I says to dad — you know the boys calls him dad — says I, "Dad, et's not goin' to rain," says I, —'

And when the bright story-teller had come as far as this, she saw a twinkle in Huldah Wadsworth's eyes, and she stopped herself.

"Pure gossip," she said, "and in the county, too." So was it that she resolutely stopped the story. "I had better bite my tongue out and be well done with it." And then, with a good stage walk, she crossed the room, put a nickel in the nearest barrel, and struck the signal-bell.

As she came back to her seat she said, "Jane, what was that you were telling us about cumuli?" And all the girls laughed again.

Some of this was explained to Mrs. Knox, and for the rest she guessed it out. "The rule works well just now," said Mrs. Heath, "and will till we forget it. It makes us give a little too much time to analyzing talk, and finding out what gossip is."

"As I told you," said Mrs. Knox, "every human being warned me against the terrors of it."

"I do not think they talked much gossip when they came to sew for the soldiers."

"No," said Jane Grey, shuddering. "Somebody sat and read about capital operations, and the need of ether, and the terrors of the dead-line."

"Well," said Mrs. Heath, "I do not think they talk gossip at the Chautauqua Circle."

"No, indeed. You know Dr. Primrose's story. An excellent old lady took him aside for a private conference. Dear old man, he thought she was anxious about the state of her soul. When they were alone she said, 'Doctor, what do you think was the most important result produced in Europe by the capture of Constantinople by the Turks?'"

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#### CHAPTER IX.

LET us hope that the reader has not forgotten Mr. John Coudert, who talked quite seriously with Mrs. Sybil Knox in that other palace in Rome; for John Coudert had not forgotten Mrs. Knox, and when her life in Europe was over it was not very long before he found that his business in Europe was over for the time. Men like him do not count the passage across as the obstruction which it seems to gentle people like this reader, who has never tried the experiment, or tried it but twice, and with a certain difficulty. John Coudert readily persuaded himself that it was necessary that he should be in America again, as he had before persuaded himself that it was necessary that he should be in Rome. But he was not a fool, and, having at heart a matter which was lifelong, he did



not believe that he could achieve his purpose by any sudden dash. He had not any very high estimate of his own value; had he been more conceited he would have been more rash. Not thinking of himself more highly than he ought to think, he did not, at the moment of his arrival in New York, follow Mrs. Knox to Atherton to ingratiate himself with her in the fancies or occupation of summer life. Indeed, he had matters of importance to attend to in America, but was glad to be on the same side of the ocean with a person of whom he thought so often, and he knew that the chances were better that he should hear of that person in America than if he must be looking out for her name in the columns of *Galignani's*, or must be leading up to Vermont and Atherton in the conversation of the *Beau Rivage*.

Fortune favors the judicious. On the first morning after his landing it was his business to go to the office of Judge Kendrick, whose promptness we have seen in that matter of crossing the ocean. John Coudert was to go at once to the West, to get what a good national phrase calls "the bottom facts" with regard to a certain railroad corporation, which either had been "wrecked," would be "wrecked," or might be "wrecked," to meet the plans of the avarice of a certain local magnate. John Coudert was the trustee of many people whose incomes depended on the success of this railroad and the steadiness of its business, and he did not propose to see their property ruined — or, indeed, his own, which was in the same securities, — for want of some personal information better than what he could obtain by the reports which were permitted to be printed for the benefit of the stock market. Judge Kendrick had been an old personal friend, and often his adviser in business affairs, and Coudert therefore went up to ask from him how the truth was to be found in this matter of the wreckage, and if there were anything that an honest man could do in order that the ruin which was so coolly proposed might be averted.

Perhaps it is as well to stop for a moment to tell the unwary reader what it is to wreck a railroad. It by no means sup-

poses that the wrecker is going out with heavy sleepers or stones to lay them upon the track and throw a train into the abyss. This is to wreck a train, but not to wreck a railway, which crime, for dastardly meanness, is, perhaps, the more atrocious of the two. The rascal who proposes to wreck a railway secures for himself in its management a position so far confidential that his word is relied upon, and that all men who have anything to do with it suppose that he is managing it for the best. He pretends to manage it for the best. He has a certain flamboyant way of doing business, as if he were thoroughly skilled in such affairs, and were going to lift this particular road into dignity and success which it had never attained before. But meanwhile he takes his own measures so that this probable success shall not be gained. It is quite in his power, from his position in the management, to see that freight does not go over the road which should go over it, that passengers do not go over it who should go; it is even in his power to see that the returns of receipts are not properly made at headquarters, and, indeed, when the time comes for a semi-annual or an annual report, there are a thousand ways in which such a report can be made, and it is in his power so to bring forward the figures that, to the horror of all people concerned, it shall appear that the road is running backward. Perhaps his whole object will be attained if its stock falls several points in the market; he may be satisfied by buying in when the stock is low, then by publishing another set of reports, and carrying out such an exaggerated statement of its value that, at the end of a few weeks, he can sell the same stock at a large advance. Fortunate indeed for the people who have placed their funds in that railroad if he is satisfied with such enterprises as this. But perhaps he seeks larger game. Perhaps he is determined that he will himself become the manager of this whole property, and is not satisfied until he have made the property bankrupt and compelled somebody, perhaps the indignant public, to ask that it all may be transferred into the hands of a receiver who shall carry it on where the stockholders have failed. In this

case all such people as those whom John Coudert represented, who have placed their money in the railroad in good faith, find that they have lost everything which they had. But the man who has wrecked the railroad for them takes an early occasion to be present when this worthless property is sold under the hammer, becomes the proprietor of what is called a controlling interest in some new concern, and, just as likely as not, he is praised for being the intelligent and active manager who knew how to take care of a ruined property and carry it forward to success. It was precisely one of these schemes by which an honest, well-to-do railroad was to be wrecked for the benefit of a sharper, that John Coudert had determined to counteract if he could. That he might counteract it he had gone in to see his friend, Judge Kendrick.

Kendrick heard his friend's story with even more interest than John Coudert expected. As soon as the story was done he said in reply, "I am more interested in this than you think, for a near friend of ours, I have a right to call her now—she crossed the ocean with us—has a large investment in this Cattaraugus and Opelousas. It is only three days since I found this nastiness was brewing, and I have been wondering what could be done about it. I shall be glad to help to the very last, and I can call upon Robert and Horace, and our old friends, and Flanders will be interested as well. But what we must have is a reliable and decent person, just such a person as yourself, to go out to Cairo, place himself at the centre of affairs, and find out what is what, that we may know what we are to do."

Coudert, of course, was pleased to find he had so vigorous an ally, and asked, not unnaturally, who was the travelling friend. And it required more than his old steadfastness of training to keep the blood from flashing into his face when Judge Kendrick said that this innocent shareholder, who was to be ruined, was no other person than our friend Mrs. Knox. Naturally enough, he told the story of their adventure, told how pluckily she took her place with the second class, and then spoke of the romance of the German woman, her child, and the lost husband.

To his surprise, now, John Coudert took much more interest in this detail than he could have imagined possible; — but then, Coudert was always looking out for an adventure. He saw at once that the fortunes of the Berlitzes were of much more interest for the moment than was the danger of the C. & O. He told the story in the evening to his wife as an illustration of how a man like Coudert found romance in everything, and wanted to push an adventure to the end.

Coudert was not satisfied till he knew everything that there was to know about the Berlitz family. In fact, Judge Kendrick knew this detail quite as well as he cared to, for he had himself been so much interested in the matter that he had copied all the names upon his own note-book, and had made such inquiries as occurred to an ordinary working lawyer as being enough to make. That is to say, he had put into the *Allgemeine Zeitung* an advertisement saying that if Gerhard Berlitz would inquire at his office he would hear of something to his advantage. His own office clerks wished that Gerhard Berlitz had never been born, so many of that name had already reported, expecting to receive ingots of gold, who had no wives in other countries, and no daughters, and who were much disgusted when they learned that all that was to their advantage was the arrival of a penniless woman with her child. But John Coudert was ravenous for details. He heard all these stories of failure with utter indifference. He laughed at Kendrick for not having gone to work more sensibly. He devoted a couple of pages of his own note-book to the facts which were known. He said he did not doubt that he should stumble upon the proper Liberty, and that he should bring home the lost husband in triumph.

"If only 'the other woman' has not carried him off and changed his name."

In reply to this cynical sneer John Coudert only laughed. He said that Kendrick was always a pessimist, and wanted to have the worst come out. "I, on the other hand, am an optimist. I believe in my own race. Especially I believe in my own sex. And you shall see that I will bring back this



honest workman — not rich, indeed ; I do not expect that, — but virtuous, and happy in the prospect of seeing his Bertha and his child."

And so they parted, John Coudert more willing than ever to give up the present pleasure of a visit to Atherton, because he had now the chance which might show to Sybil Knox that he was more than she had ever seen him. He did not suppose he had been very successful in the tournaments of the piazza at the Beau Rivage, or in the conversations, however serious, of one or another palazzo in Rome. He did not pride himself particularly on his success in conversation, and he did not choose to have this woman regard him simply as an American who was fooling away his time in European travel, if he could show her, by such a success as would be involved in bringing home Gerhard Berlitz in triumph, that he had some sense and some determination. In that event he thought he should score one in the rather difficult siege which he was pressing forward. Still more, if, in one of the tournaments of modern life, in a real shock of arms against this Brian de Bois Guilbert, who was proposing the ruin of thousands of shareholders, there was such an opportunity as the knights of old time did not know, to recommend themselves to the ladies of their love.

With a little new wonder, not irreverent, be it said, at the "fine connections and nice dependencies" which had revealed to him this Berlitz business, John Coudert went across to the particular clerk who, only five minutes before, had been interviewing a man who, he declared, was the seventeenth Berlitz already. He was outraged at the philanthropies of his chief, and amazed that a man as intelligent as Coudert cared one straw. Glad enough he was to give up this quest into his hands, and took with eagerness the memorandum of the New York office where Mr. Coudert's clerk would take the whole set of the Berlitzes in charge. "You will have to endow a hospital for them, or a House of Correction," he said, as he gladly gave up the file of papers.

And Coudert himself, far from spending that afternoon or



the next day in the palaces of railroad magnates, to determine what could be done, or what could not, with the C. & O., and with the wreckers, took the West Shore Railway to a quiet little way-station. Here he found an old Dutch village, which in ten years had hardly found out what a railroad is, or what a time-table means. From house to house, from doctor to minister he went, to inquire about Gerhard the lost, and what had been known of the "honestest, most steady fellow that ever lived." This was the general verdict, and as Couderdt returned to New York it was with a certain sense of a mysterious connection between his own life and that of this lost waif. What is it Fichte says? Couderdt wrote it in the calendar he was making.

"But I know not thee. Thou knowest not me. What is time? How certain it is that, as infinite ages pass away, I shall meet thee, thou wilt meet me, as each to each renders some needed service in the infinite interchanges of eternal love."

And having written this he wound his watch and went to bed. "All the same," he said, aloud, "all the same, Brother Fichte, if you please, the good God and I will hurry up the infinite ages. What is time?" •

[*To be continued.*]

## EDUCATION OF INDIAN WOMEN.\*

PROBABLY the inspection of schools in India is a very different matter from inspection in England, and therefore it may be of interest if I try to give an idea of my own personal work. I am sometimes asked if my work is not dull and monotonous, but it is very far from that, partly because much of it is pioneering, and also because it involves much travelling. I have at present in my range four hundred and

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\* A portion of a paper read by Mrs. Brander, Inspector of Schools in India, at the house of Lady Lyall in London.

eighty-five schools, with twenty-three thousand four hundred scholars, scattered over a tract of country six hundred miles long, and from fifty to two hundred broad. My headquarters are in the town of Madras. It contains about one hundred girls' schools, and my inspection of these, and office work connected with reports and returns, occupy about four months in the year. During the other eight months I spend the greater part of my time in work that necessitates travelling.

The preparations for a tour are rather formidable, for in order to be independent under all circumstances it is necessary to take a bath, a cot, crockery, cooking apparatus, and a chair. My luggage also includes a big box for official papers and stationery, and another of toys, pictures, and other presents for the children. These last are supplied by the liberality of the National Indian Association, and are among my most valuable possessions, for they win for me a welcome, and scatter pleasure and help wherever I go. My staff consists of two assistants, three clerks, and two *peons*, or messengers, and I usually take with me on my travels three servants of my own, one for my assistant, and one for the head clerk, so that we form a company of eleven or twelve persons. Our travelling is done in all sorts of conveyances — trains, steamers, boats, palanquins, and country-carts. These last are my final resources, when I can obtain no other means of transit, and many nights have I spent in them. They are of the roughest wood, guiltless of springs, and protected from the weather by a roof and sides of plaited palm leaf. A thick layer of straw is placed on the wooden floor; my mattress and pillows are laid on the straw, and curtains are fastened across the two ends of the cart. A very fair room on wheels is thus formed. It is drawn by bullocks, at the rate of two miles an hour, and when the roads are good it is bearable. But when they are bad, or when our way lies, as it often does, across country destitute of roads, and through unbridged rivers and canals, the nights are not very restful. I may mention that what I prefer in the matter of roads is to follow in the footsteps of a governor on tour. I

once had the good fortune to travel over certain roads immediately after our chairman, Sir Mountstuart Grant Duff, had passed over them, and I never before or since found those roads so good. At the beginning of this year I journeyed for nearly five hundred miles in country-carts, travelling each night, inspecting schools during the day, and travelling on again each night. It is impossible to journey in these carts during the day, partly because of the heat, and partly because I cannot afford the time. One of the men carries a gun for our protection during these journeys. I have more than once been warned that some of the roads on which we travel are frequented by robbers and by bears; so we always carry the gun, and the *peons* take turns to walk by our cavalcade with a lantern and to watch. We have never been attacked, but on two occasions we were stopped. On the first I awoke and heard the *peons* calling to each other for the gun, and when I inquired they told me that there were ten men crouching down by the road in front, and they feared they would attack us as we passed. I told the *peons* to load the gun, and it then turned out that by some oversight they had left the ammunition in Madras. It was annoying, but I had all the lanterns lighted; the *peons* put on their belts and badges to look official; one of them shouldered the empty gun, and we passed by the ten men without any molestation.

My lodgings, when on tour, are as various as my means of transit. Very kind hospitality is offered to me, both by officials and missionaries, but my company is so large, my time so short, and I am so busy, that, as a rule, I cannot avail myself of this kindness, and also I visit many places where there are no Europeans. Where there are rest-houses, or *dak-bungalows*, they are usually fairly comfortable, but some are very primitive, and in many places there are none. Sometimes the bungalows are under repair and uninhabitable. At the beginning of this year we arrived at one at four o'clock one morning, after a terrible cart-journey over a shocking road, and I heard the servants whispering to each other that the bungalow was "only horns." I sleepily wondered how

a bungalow could be only horns; but when I peeped out of my cart at dawn I understood. The house was in ruins, and the roof had disappeared all but the bare bamboo rafters, or "horns," as the servants expressed it in Tamil.

It was characteristic of the readiness of resource and helpfulness of Indian servants that they had found another resting-place for me, in a native *choultry*. It was little more than a verandah, but they had hung up their own blankets to protect me from the sun. The building was, fortunately, new and clean, and I managed to stay there until it was cool enough to travel on again. Occasionally I am lodged in great comfort, and even splendor, as, for instance, when I visit Vijianagaram. The Maharani there always places at my disposal a large house, with many servants, carriages, and horses, so that I am quite grand. Rajahs in other towns often do the same. The transitions from a ruined bungalow to a palace, and back again, are often very sudden and rather amusing. On one occasion, when a great flood had carried away the bridge by which I hoped to reach a *dak-bungalow*, I had to pass the night in a small school-house, with a mud floor and walls, and the servants made a bed-room for me with the black-boards. Happily, travelling, like illness, seems to bring out the best and most helpful side of Indian servants' characters. The greater the difficulties the more energetic and patient they usually become. One also meets with much kindness and courtesy from the native residents, and the offers of help are sometimes very amusing. I have more than once been offered an escort of police, and once, when Miss Carr was staying in the house of a Zemindar, he offered to kill a sheep for her special benefit, and invited her to stay until she had finished it.

My work, when on tour, is full of variety, and, if hard, is also interesting. The government schools are under my direct management, so that, besides actual inspections, my work includes appointing teachers, dismissing, scolding, and encouraging them, settling disputes, giving model lessons, and distributing books, patterns, and apparatus. Then there are

interviews and meetings with the influential people of the various places, to induce them to take an interest in the existing schools, to establish more, and to open Home Education classes. Sometimes they are very successful. A year ago we had a meeting of Mussulman gentlemen at Cuddapah, when I represented that, although there is a large Muhammadan community there, not a single school existed for Muhammadan girls. They took the matter up, and now there are four schools for such girls in Cuddapah.

The annual distribution of prizes does much to arouse interest in girls' education. The school-house is decorated with palm or plaintain leaves, the little pupils attend in their gala dresses, the parents, and especially the mothers, are encouraged to be present, and the leading people of the place are specially invited. The wife of the judge, or collector, or other official, often presides, and a real interest in the education of girls is aroused. The girls themselves thoroughly enjoy the *tamasha*, and especially the pretty prizes. I am sure that those who supply me with so many would be amply repaid if they could see the happy faces of the recipients.

I endeavor as much as possible to visit the Ranis and native ladies in the different places to which I go, and these visits are often very interesting, and sometimes amusing. My spectacles excite great interest, particularly among the elder women. One old Telugu woman said to me, "I suppose when you have those on you can read any language." The Maharani of Vijianagaram was so delighted with them that she asked to be allowed to try them on. Here a little difficulty arose, as she does not care to take anything directly from me, but I gave them to her grandchild, he to her; she tried them on, returned them in the same way, and begged me to get her a pair like them, which I did.

I am often asked whether female education in India is progressing, and I am thankful to be able to say that I am sure it is. The number of girls under instruction is steadily increasing. In the town of Madras the numbers have trebled during the last ten years.

A still more important matter is that the character of the education has greatly improved. At one time many girls' schools in Madras were little more than collections of very young girls, doing little or nothing, each presided over by a so-called teacher, who did little more than walk about among them with a cane, giving a rap here and there to the most troublesome. Now the little pupil enters a fairly good infant school, and in many cases a kindergarten, presided over by a trained mistress, and passes regularly through the classes of a well-organized school. When she reaches the age of eight or nine, at which she would formerly have left school, she is often induced by a scholarship to remain for two or three years longer, and, when she does leave school, she, in many cases, continues her studies under a home teacher. As I have endeavored to show, the interest of the general community in the education of girls has certainly increased. It is manifested by the offer of scholarships and medals by H. H., the Maharaja of Vijianagaram, the late Princess of Tanjore, and others, by subscriptions from native ladies and gentlemen towards prizes, clothes, and fees for the poorer scholars, by visits to schools, and by active steps taken by educated Hindus and Muhammadans towards establishing and managing girls' schools. I am far from saying that this interest is sufficient or adequate, but it is increasing. One satisfactory sign of progress is the possibility of charging fees in girls' schools. Thirty years ago it was the custom to bribe girls to attend school by giving them small sums of money, and, in the most backward districts, this custom has not yet quite died out. A great advance has been made when girls not only attend school unbribed, but pay fees for attending. In my Range the annual fee collection was between Rs. 30,000 and Rs. 40,000, or from £3,000 to £4,000. One important sign of progress and of hope for the future is the increasing respect which Hindus and Mussulmans are showing towards teaching as a profession for their daughters. Twenty years ago it was almost impossible to induce caste girls and Muhammadan girls of good family to be trained as teachers. Now they are more

willing, and we are consequently obtaining an improved class of schoolmistresses. For instance, a Brahmin doctor's young wife (formerly a pupil of the Maharani's Girls' School at Mysore) and the wife of the principal of the Sanskrit High School at Rajahmundry (also a Brahmin) are being trained as schoolmistresses at the Presidency Training School. Native Christians are especially advanced as regards the education of their women. My best assistant, Miss Govindurajulu, is a native Christian. She has worked so well that she has now been appointed to act for me during my present leave, and I hear that she is carrying on the work very successfully. Another sign and means of progress is the provision of good vernacular literature for girls. Formerly the Tamil and Telugu books placed in their hands were usually translations from the Sanskrit, and were unsuitable and unattractive. The teachers themselves confessed that they could not read them without a dictionary. Of late years a most important and useful step has been taken by the publication, in Tamil and Telugu, of illustrated magazines for girls. The most successful is the *Maharani*. It is well illustrated with colored pictures, and with patterns of needle-work and drawing, and the letterpress is very good and attractive. Several of my Hindu girl friends are enthusiastic readers of the *Maharani*. Another direction in which some progress has been made is in supplying the poorer women of the Hindu and Mussulman communities with a means of livelihood, by training them in industrial and technical work. The missions do something towards this by teaching lace-making and embroidery, but it seems very desirable that much more should be done in this direction than has hitherto been attempted. It cannot, however, be done without funds, and hitherto these have not been forthcoming. Government gives aid for Industrial Schools, but the conditions are somewhat difficult to comply with, and funds must already exist before government will give grants.

I trust that I have been able to show that there are very real reasons why the women of India should be educated; that, notwithstanding many difficulties, much is being done

for their education by government, by missionaries, and, to some extent, by the people themselves; and that we are endeavoring to educate them wisely, carefully, and thoroughly, with a view to make them good women, good wives, and good mothers.

As regards the support of the schools, some say that government and the Indian people should do everything; but the people are poor, and the funds at the disposal of the government are limited, and are necessarily hedged about with conditions. It often happens that a pupil might be retained at school, a teacher sent for training, or a new school established, if I could at once find the funds; but if I have to wait for the consent of the government, or conform to a difficult, though necessary, government rule, the opportunity often passes, and does not return. For instance, I have been trying for nearly ten years to establish a girls' school in the town of Kavali, in Nellore. An unusually enlightened man has lately been appointed as magistrate, and, with his help, one of my assistants opened a school there last December. I halted at Kavali for a day or two in March, and sent my *peon* to look for the school. He returned to say that there were only six scholars, and two were out of the town, but the magistrate was coming to see me. When he came he explained that the people were too ignorant to pay fees, and that he had himself paid their teacher until the end of February, but since he had ceased to do so the school had dwindled away. He said that a girls' school was required in the town, and that, if I could suggest a means of support for the teacher until the first government grant was due, he himself would undertake to fill the school with scholars. Happily, I had a small sum of money in hand, provided by the National Indian Association. I at once promised Rs. 5 a month. The magistrate fulfilled his promise, and Kavali now has a very fair girls' school. Had there been no private fund to fall back upon this could never have been established. As many as twelve girls' schools have been started much in the same way, in backward places in my Range, by means of sums sent by the National Indian Asso-



ciation. Of these, nine have become permanent and are very fairly efficient. Scholarships have, during the last two years, been granted to thirteen girls' schools from the association funds. It will thus be seen that small grants do accomplish substantial and valuable work, and I may add that this work might easily be doubled and trebled, if more funds were available. We have often to refuse help where it is really wanted, because we have not sufficient money to grant it.

It is therefore with peculiar pleasure that I have heard of the Educational Fund, begun by the National Indian Association, for it seems like the beginning of the fulfillment of my dream of a large National Fund for the Education of Indian Women. I have longed for one for this purpose, similar to Lady Dufferin's Fund for providing medical aid for the women of India. It would be of the greatest value for improving schools, establishing new schools, training teachers, providing scholarships, extending home education, developing industrial and technical education, strengthening and extending teachers' associations, and fostering and improving vernacular literature for girls and women. It would also, I feel sure, tend to develop, rather than hinder, self-help among the people themselves. The establishment of a school, or home-class, in one town almost always results in the opening of similar ones in neighboring towns, and most of the instances of self-help that I know of in India have been called forth by admiration of educational work done by the government, or by missionaries, or by the National Indian Association.

## OUR SCHOOLS.

SOME valuable suggestions with regard to our public schools have been made in a "tract for the times," by H. H. Chamberlin of Worcester. The papers of this book originally appeared in the interesting "Journal of Social Worcester and her Neighbors," called *Light*, edited by Alfred S. Roe, and published in Worcester once a week. They are now reprinted, with some alterations, in a timely tract called "Our Schools, a Glimpse at their History, Progress, and Prospects."

A very interesting history of the "beginnings" of the public schools in Worcester is given in the earlier chapters, showing the first struggles for education in that community.

As early as 1669 "a lot of land" was appropriated for the maintenance of a school. At the expiration of the school term in 1726, however, it was peremptorily voted that 'the town will not have a school,' showing a discouragement in these early efforts, and in 1728 the town of Worcester was prosecuted for neglect of duty in providing a school, and a sum "was raised to defray the charges of a prosecutor," but directly after, a schoolmaster was appointed. In 1731 the selectmen were instructed "to procure a suitable number of school dames, not exceeding five, for the teaching of small children to read, to be placed in the several parts, as may be most convenient, and these gentlewomen to be paid such sum, by the head, as they may agree."

This shows the early institution of the "school ma'am," destined to be the presiding genius over the youth of our towns. The Tract closes with some valuable suggestions with regard to the importance of oversight of the management of our schools at the present time which we are glad to present here.

It would be well if the importance of this subject could be strongly impressed upon our community, so that something could be done to disconnect the voting for our school committee from the voting for the other officials of our cities and towns. If the members of the school committee could be voted for at a separate time, and after the

city and town elections were decided, there would be some hope that the candidates would be chosen for their qualifications as educated men and women, and for their special fitness to act upon a school committee rather than for political purposes.

I cannot conclude these imperfect sketches better than by indicating some of the defects in the present management of our schools, and suggesting some of the changes that seem desirable.

AS TO THE COMMITTEE.—Its members should be persons of sufficient culture and intelligence to be always in touch with the newest and best thought of the times in regard to popular education; they should themselves be parents, so that in watching over their own children, and in sympathizing with them in all their school trials and disappointments, their hopes and ambitions, they may know wisely how to care for all the young immortals committed to their charge. They should be self-sacrificing enough to do their duty to the school faithfully and cheerfully for the time they serve, recognizing the fact that *this* office, at least, is "a sacred trust." And here let me say that it would add greatly to the efficiency of the committee if they were eligible only for a single term. This system works admirably in other institutions, keeping the administration always fresh and vigilant, while the rule does not prevent the re-election of a valuable official after he has learned the public demands by mingling for a term with his constituents. Above all, no person should be elected to this board as a reward for political services, or that he may use the position as a stepping-stone to higher office (as has been often the case); neither through the good-natured carelessness of the voters should any supple tool of chicanery be adroitly thrust into the office, that he may turn the grindstone for greedy arrogance to grind his axe upon.

AS TO THE SUPERINTENDENT.—This person is legally only the prudential agent of the committee, and holds the same relation to the board that the superintendent of a factory or machine shop holds to his board of directors or other superiors. Nevertheless, he should be a man of quick executive ability, of large intelligence, and if he have in his composition a spice of humanity and philanthropy, so much the better. We have seen how in one school a man of a kind and sympathetic nature has bound to him, as "with hooks of steel," class after class of graduates, and for year after year has won the almost filial affection of nearly a thousand pupils. If this influence can be extended over all the schools, the beneficent moral effect on twelve thousand young minds will be incalculable. This agent should be a gentleman, so that in his relation to the teachers and scholars they may look upon him as a friend, and not as a tyrannical overseer; and so he may set them an example of courtesy and gen-

tle manners. He should realize that his position places him above and outside of all political self-seeking, and he should not forget the divine injunction, "he that would be greatest among you, let him be your servant."

AS TO THE TEACHERS. — In a former chapter I have expressed what I believe to be the general consensus of the community in regard to the teachers. As to the manner of the appointment of some, and the disappointment of many, the trouble cannot be removed while the appointing power remains as it is, and the remedy is only to be found in the hands of the committee.

The admirable paper of President Hall, of Clark University, in the September *Forum*, is full of new and important suggestions in regard to teaching the teachers, but, unhappily, the Normal School system, yet in its infancy, though doing good work so far as it goes, has done little else thus far than to provide teachers for the lowest grades. Undoubtedly when the time shall come, as it soon must come, when these schools shall fully answer the demands of the times they will be enabled to "train the teachers" so as to meet the higher claims of the new education. While on this subject I may be permitted to quote a few appropriate words from Dr. Hall's paper. Speaking of teachers "who know what devotion to truth for its own sake means; who have developed some interest in their subject and enthusiasm for it, such teachers will be 'lovers,' as Plato said, 'not of truth alone, but of children and youth, whom they will burn to impregnate with it.'" Again, quoting Herbert Spencer, he says: "The subject which underlies all other subjects is the theory and practice of teaching." We may also quote in behalf of all teachers what is said of the university professor of education: "He should be *independent*, and his undivided energies should be given to his department." The few words of Agassiz which follow may appropriately close this part of our subject: "The teachers are the school; money may furnish buildings, apparatus, opportunity, and supervision, but these must not interfere with the essential work of the school. Of themselves alone they can do nothing."

AS TO THE SCHOOLS. — The present Procrustean system of grading the schools — a system practically begun more than fifty years ago — is entirely unsuited to our present conditions and the heterogeneous character of the pupils. This system is unjust to all its pupils. It discourages the laggards, and fosters habits of laziness and carelessness among the abler pupils. Until pupils reach the High School it does not make any discrimination among the scholars, either as to their present proficiency or future course of study. If a bright boy or girl, for instance, is intended to have a liberal education, he or she is kept wearily drilling over geography or the simpler rules of arithmetic, *ad nauseam*, till the pupil is disgusted with all study,

and the whole business of education becomes a "weariness to the flesh." And this when the young mind is at the most favorable age for the study of elements of language, and for laying the foundations for a sound classical education. And these most precious years are wasted in blind obedience to certain iron "rules." Of course, it is easier for the person who runs the machine to classify the pupils by age and by time spent in one school before they are lifted to a higher grade, than by taking pains to ascertain their fitness, and to advance them when qualified; but this is not the way to encourage the pupils to do their best work.

It is impossible here to point out the numerous reforms which must from time to time suggest themselves to an intelligent, wide-awake committee, but it may be well to indicate some subjects which call for their early consideration and prompt action. \* \* \* When the reforms above suggested and others of equal importance shall have been carried out, and when the Normal School and the Polytechnic Institute shall have been supplemented by a Classical School where the post-graduates can have the same facilities that are afforded by Harvard or Yale, by Smith or Wellesley; when a public school of Art shall have been added, where not only music and drawing, the rudiments of which are now so successfully taught, but where painting, sculpture, and architecture shall all find their special instructors, so that all the children of the city, poor and rich alike, can have the best education they are capable of receiving, then will the fabric of our schools rise tier above tier, like some fair and stately building, till it shall culminate in Clark University as the apex of the symmetrical pyramid and its crowning glory.

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"THEY serve God well

Who serve His creatures. When the funeral bell  
Tolls for the dead, there's nothing left of all  
That decks the 'scutcheon and the velvet pall  
Save this. The coronet is empty show —  
The strength and loveliness are hid below.  
The shifting wealth to others hath accrued.  
The learning cheers not the grave's solitude.  
What's *done* is what remains! Ah, blessed they  
Who leave *completed tasks of love* to stay  
And answer for them, being dead!  
Life was not purposeless, though life be fled."

—Mrs. Norton.

# LAW AND ORDER.

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GENERAL STEWART L. WOODFORD, of New York, who is one of the most pleasing and effective speakers in the country, has kindly consented to deliver the principal address at the meeting of the International Law and Order League at Chautauqua on August 15th, 1891. General Woodford is one of the leading lawyers of New York City, and his address will undoubtedly set forth the principles of our organization with masterly ability.

Addresses will also be delivered by the president, Hon. Charles Carroll Bonney of Chicago, Hon. J. J. MacLaren, Q. C., of Toronto, Canada, and others.

THE UNION TEMPERANCE LAW AND ORDER LEAGUE is the name of a new secret society which has lately been formed in Ohio. Its object is thus stated: "The more important objects of this order are: the promotion of the cause of temperance and morality, the protection of the youth and the infirm from the evils of intemperance, and the enforcement of law and maintenance of order."

The prosecuting agent of one of the branches of the new society writes as follows: "I am conversant with the work and history of the 'Citizens' Law and Order League,' but believe that the time has come when we must meet steel with steel, and fight a secret enemy in secret. \* \* \* We believe this order is destined to do an important work in the future temperance struggle."

NEW JERSEY. — The efforts the liquor-dealers are making to secure the repeal of most of the restrictions now placed upon their traffic has brought the Law and Order League at

Newark into very active life. The members are especially incensed at the attempt which is being made to secure the enactment of a law authorizing the keeping open of the saloons after one o'clock on Sundays.

The Newark League has commenced the publication of a newspaper called the *Law and Order Bulletin*, and has appealed to all the other leagues in the state to join in its efforts. It has also appealed to the clergy in all the towns and cities where no law and order leagues exist to take immediate steps to form such organizations.

MAINE. — An unusual effort is being made throughout the Pine Tree State to secure a better enforcement of the prohibitory law. Better results would probably be secured if law and order leagues having for their sole and only purpose the enforcement of the law were formed. The argument should be pressed, in season and out of season, that the safety of a republican form of government depends upon the strict enforcement of all its laws. It is claimed by liquor-dealers and others that a majority of the people of Maine are opposed to the prohibitory law, and that they would vote for its repeal if it were enforced strictly and their supplies of intoxicants were cut off. Why do not those who advance this theory put it to the test, stop selling, join in efforts to make others stop, and bring the state under absolute prohibition?

It is probable that those who advance this theory have little belief in its truth, and fear to take the risk.

There is need of energetic work in many of the towns and cities of Maine. In one small town last summer three boys, all under ten years of age, were seen intoxicated in the public street, and no one took action against the well-known individual who sold the liquor. Some very pious and good people gave as the reason for their failure to act the statement that they feared their property would be burned if they did. If we have dangerous characters of this kind in our communities, who must be allowed to violate the law, corrupt and debase the children, because they may take revenge if proceeded against, it would seem as if the time had arrived for a

combination of the law-abiding people to act together in an organized and effective manner to suppress the law-breakers as well as their lawless traffic.

DISCUSSION WITH GENERAL NEAL DOW. — The correspondence between General Neal Dow, the venerable father of prohibition, and the best known and most highly respected of the radical temperance leaders, with the secretary of the International Law and Order League has been continued. The question discussed is of extreme importance and of general interest. General Dow's prominence and universally-admitted ability in discussion of temperance issues is a sufficient reason for giving the correspondence in full. We feel in duty bound to give General Dow the last word.

PORTLAND, ME., Jan. 12, 1891.

L. EDWIN DUDLEY, ESQ. —

*Dear Sir:* — Your note of the 10th came to me this afternoon. I sincerely thank you for its kind tone, seeing that I had differed from you in opinion radically on a matter which you consider of great importance.

My views of the character and tendency of the policy of license to grog-shops were not suddenly adopted, and without mature consideration, as you seem to think, but they are the result of long experience and persistent work in the endeavor to protect the people from the infinite mischief of the liquor traffic.

There are a great many excellent and able men, as sincerely friends of temperance as I can claim to be, whose views upon the matter of licensed saloons harmonize entirely with yours. I am not at liberty, therefore, to say, nor even to think, that their opinions are certainly mistaken, and that licensed grog-shops are certainly bad, and the policy of legal protection and permission to them is certainly unwise. I can only say how it all *seems* to me. Long ago I considered maturely all the points which you suggest to me as those in which I can consistently co-operate with measures to enforce license laws.

I would not sign a petition that liquors should not be sold on the Sunday to any person, a minor, nor a drunkard, because that would imply a willingness that liquors be sold on other days than the Sabbath, and to all other persons not included in the prohibition.



I would sign a petition that liquors should not be sold on any day nor to anybody as a beverage.

License as a "temperance policy" has no reason to be, because under no form of license has the volume of the liquor traffic been diminished nor the evils coming from it lessened. Under that policy, everywhere and always, the demand for liquor has always been fully supplied. Everybody who has any knowledge of this matter is familiar with all that. Now why should men who really wish for the annihilation of the grog-shop iniquity, spend their time and labor and money in upholding a policy from which comes, and can come, no possible good, while it enlarges and strengthens the protective works behind which the liquor traffic is already entrenched?

I am not aware that there is any license law now in existence, or ever has been one, except in England, and perhaps in other countries of Europe, that can be enforced, or was intended to be executed. All of them are radically wrong and constructed on false principles, if they were intended to be enforced, or to accomplish good if enforced. No law against the liquor traffic can have any effect in that direction, whose penalties fail to make it exceedingly unprofitable and uncomfortable to those who violate it, and which fails at the same time to deprive the courts of all discretion in its enforcement, which was one of the distinguishing features of the original Maine law.

So far as I am aware the persons who accept and approve the policy of license seem content with that, and they do not count in any way in a demand for prohibition.

I am aware that Mr. Faxon in Quincy did a great work there in the enforcement of the license law; but he is personally and deeply interested in the work; spent a great deal of money in it; had himself made an officer to enforce it; but when that pressure shall be withdrawn the grog-shops will start up again like toad-stools after a shower.

If every offence would draw down a fine of five hundred dollars and twelve months in jail, money not paid another year in jail, offenses against the law would cease. Is any friend of license in favor of such a measure? Wouldn't every one of them consider it cruel, monstrous? Why? Because no man could sell liquor then, or, if he should, would be hurt, and that would be a barbarism not to be countenanced.

If the friends of temperance in favor of prohibition in Massa-

chusetts would unite in a demand for that measure it would come speedily.

Very respectfully yours,

NEAL DOW.

OFFICE INTERNATIONAL LAW AND ORDER LEAGUE,  
50 BROMFIELD STREET,

BOSTON, MASS., Jan. 29, 1891.

HON. NEAL DOW, Portland, Me. —

*Dear Sir:* — A multitude of engagements has prevented me from replying to your letter of the 13th inst.

I could be no less than respectful to a gentleman so courteous as yourself, nor fail in politeness to one whom I respect so highly as I do you. I am aware that you have been thinking upon these problems during more years than I have lived; and while I must see with my own eyes, and live and work in the light of my own experience, I nevertheless value your opinion, and when I differ from you upon these questions I do so with reluctance and because I must. We start together in our reasoning, for we both see and feel the great evil, and both wish to diminish and if possible to abate it entirely.

I feel that the accusation you make against our legislators, that they have not enacted license laws with the intention that they shall be enforced, will apply with equal force to some of those who have voted for prohibitory laws. The papers of the 14th inst. contained a dispatch from Nashua, N. H., that the city marshal had given notice of his purpose to compel the liquor saloons to close at eleven o'clock on Saturday night and to remain closed all day Sunday. This, in a state where the whole traffic is forbidden by the law, and has been for more than thirty years.

I have been more fortunate than you, in that I have seen benefit resulting from efforts to enforce the license law of Massachusetts. At the time our league was formed many thousands of small children were daily sent into the saloons to purchase intoxicating drink for others. That has been stopped. To me this is a great good; it will save many poor children from the contaminating influences to which they were constantly exposed.

I have seen many towns and some cities, notably Cambridge and Somerville, rid themselves almost completely of the liquor traffic under our local option law. There is not one place in either of these cities where intoxicating liquors are publicly sold, and there is in neither of them more surreptitious selling than in the towns of your own state where the law is best enforced.

The sentiment of our state, as expressed by its voters, is against absolute prohibition, and were I a citizen of Cambridge or Somerville I should be unwilling to wait for a conversion of the whole state when I could drive out the liquor traffic, as it has been done, under a license law.

Our license law places the penalty for its violation at not less than fifty dollars and not more than five hundred, and imprisonment of not less than one nor more than twelve months. In all cases of second offense the court must impose both fine and imprisonment.

Just what Mr. Faxon did in Quincy has been done in many other towns in our state and in other states by the law and order leagues. If you can approve the act of the individual I think you should still more commend similar work of organizations of good citizens. The Law and Order League of Watertown one year found sixteen licensed saloons, and before the year ended it had secured the forfeiture of every one of the licenses and closed all the places. It is just such work as this that I am calling upon the people of the country to do. While you and others are laboring for the enactment of prohibitory laws, I want to devote my efforts to securing all the good possible from existing laws; and at the same time be training the people to insist upon the enforcement of *all* laws, including prohibition when it comes.

We had a prohibitory law, not prohibition, in this state for twenty years, and our people are strongly impressed that it was not enforced in this city and in other portions of the state, and when they came to pass upon the question of putting prohibition into our Constitution the feeling, held by many of our true and tried temperance men, was that under our local option law we now have prohibition in every municipality where it would be enforced if it were the general law of the state.

You have labored in this cause for many years, and you have labored well. Let me ask if the present state of the country does not suggest to you the possibility that it might be well to consider the propriety of a change of methods? Can you see any hope that the great state of New York will ever enact, much less enforce in its chief city, a prohibitory law? Failing this, is there nothing to be done for New York; must it still remain bound hand and foot, at the mercy of its saloon-keepers?

I hope I have not wearied you, and that you will believe me to be

as anxious as yourself to promote the cause of temperance, and to do away with drunkenness and all its attendant evils.

Very respectfully yours,

L. EDWIN DUDLEY,

*Secretary.*

PORTLAND, ME., Feb. 1, 1891.

L. EDWIN DUDLEY, Esq. —

*Dear Sir:* — Your kind and courteous note came yesterday. I do not see that it is possible for you and me to approach each other as to the expediency and rightfulness of sanctioning the policy of license to grog-shops. Our attitude to each other is like that of a discussion between a Christian and a Mohammedan as to the merits of their respective religious systems; you the Christian, I the Mus-sulman. I was born and bred a Quaker, one of the fundamental points of faith and practice of which society is to shun the very appearance of sin and evil, to make no compromise with wrong, nor to consent to it or assent to it for any consideration.

The liquor traffic is the inevitable source of more mischief, misery, wretchedness, crime, and sin than come from all other sources of evil combined; for no consideration will I do or say anything which implies assent to the continuance, much less the legal protection, of that tremendous sin, shame, and crime — that Devilish system.

Yes, I know that the majority sentiment of the old Bay State is against prohibition and in favor of license to grog-shops. That evil of public opinion comes down to the common people from the churches and other influential makers and leaders of public opinion. An active and vigorous campaign of teaching throughout the state among the common people would soon change all that, in spite of the easy theology and indifferent words of the higher classes. That was done in Maine, and the same results would follow similar measures in Massachusetts.

In Maine our crusade against license told with wonderful effect, so that there was no license granted there for some years before the policy of prohibition was adopted in 1851.

Massachusetts is an eminently respectable state, and is the hardest to move on this question now in the Union. While talking up prohibition in Maine we always found the respectable towns more difficult to move than those whose short-comings were many and grave.

Very truly yours,

NEAL DOW.

## THOUGHTS UPON THE WORK OF LAW AND ORDER LEAGUES.

EVERY father in the land who has boys to be tempted should come to the support of the Law and Order movement, which has chosen for its watchword and slogan, "Save the boys!" This has long been the battle-cry of the Citizens' Leagues. In every large city in the country boys are found in the saloons learning to drink, and acquiring the habits and language of the vile places into which they are decoyed under the promise of innocent amusement.

It is a thousand-fold more easy to keep a boy from becoming a drunkard than to reform and save him after he has become a slave to the drink habit. The laws of many states forbid the presence of minors in the saloons. It seems the best missionary work in which Christian men can engage to make these laws effectual. But it is not by enforcement of our laws alone that we are to save the boys. Parents must be aroused to the danger which is lying in wait for their children, and be brought to take a more solicitous care that they are not permitted to wander into the paths of temptation.

For the children that live in desolate and uncomfortable homes some provision ought to be made. They should be able to find warmth and amusement somewhere without resorting to saloons. If we save the boys the men will take care of themselves. The danger period in most lives is past when majority is reached. Our laws do not permit minors to make contracts except for the necessities of life. Their habits ought to be regarded by the community quite as important as their property. There are ten saloons in New York, Philadelphia, Chicago, St. Louis, and Boston, for every Sunday School, and the saloons are at work six or seven days in the week, and seventeen or eighteen hours in every twenty-four.

The Citizens' Law and Order League, while not professing to be a temperance society in the ordinary sense, is advancing the cause of temperance more, and more rapidly, than it has ever been done by any temperance society, and for this simple and plain reason: Temperance societies have insisted upon pledges of total abstinence and assent to the doctrine of prohibition before persons could become members and join in the work. We know of a gentleman who sent his check for one hundred dollars to a temperance society, and in return received a blank pledge of total abstinence, with the information that he could become a member if he would sign the pledge.

The result of this has been to draw the line between those who have accepted the extreme views of the temperance question on the one side, and all others upon the other. This has resulted in keeping the temperance army the smaller and the weaker of the two contending forces.

The Law and Order movement proposes a new battle-line. It asks of its members only that they shall be favorable to the enforcement of laws already upon the statute-book, and leaves them free to hold their own opinions upon questions of legislation, politics, religion, and personal habits. The two armies, when arrayed upon this line, will show all law-abiding citizens upon one side, and only the would-be law-breakers upon the other. There will be no doubt about which side will be the stronger, and none about which will gain the victory.

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The Citizens' Law and Order League is composed of people belonging to all the political parties and accepting a diversity of religious creeds. They all agree that the law as it stands should be obeyed by persons engaged in the liquor traffic as it is by almost everybody else. There is no radicalism nor fanaticism about this. All good citizens can and ought to accept this platform and stand upon it.

The league deals only with the enforcement of law, and

takes no part, as an organization, in changing the statutes of the state. Individual members are free, of course, to urge their own views independently of the league. The league is not a temperance society in the ordinary acceptance of the term, but if it succeeds it will greatly advance the cause of temperance, because it will stop the recruiting of the army of drunkards from among the boys and girls. It will diminish the number of places where liquors are sold, and the number of hours during which such sales may be made; and in the no-license towns it will suppress the traffic entirely.

But while the league deals with the supply, other organizations must be dealing with the demand. Educational influences must constantly be brought to bear upon all, and especially upon the children, for while the demand exists men will be found who will defy the law to realize the large profits to be gained by furnishing the supply. Enforce the law, and educate, EDUCATE, should be our motto.

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Some writer has said that it is a popular fallacy to confound law with legislative enactment. This is peculiarly true in a republic where the law is supposed to be the voice of a majority of the people. Legislative enactments procured through political or other trades, or wrung from unwilling legislatures by party clamor, which do not coincide with the views of a large portion of the people, fail to become laws, for they do not go into operation. They are not enforced. Just here is where temperance people need to change their course of action. We suppose everybody who is laboring for more law to restrict the liquor traffic, desires the law because it may diminish intemperance. There may be some idealists who would not care if drunkenness increased under a prohibitory law. So long as the law was right they might care for nothing else. But if there be any such we trust the number is limited. To those who want the law for the effect it will produce, there can be no difference whether the effect precedes or follows the enactment. To all such we appeal to unite in

the work of the Citizens' Law and Order League in making a public sentiment in favor of the enforcement of law, so that when laws more stringent than those we now have, come, as they will if present laws are enforced, they will at once command and secure obedience.

This seems the proper end of the work to do first. Teach those who violate law that they can do so no longer and escape punishment. Impress upon law-abiding citizens that they, as well as public officials, have duties in connection with the enforcement of law. The creation of a sentiment which shall demand from all executive officers an administration of the law in the interest of the people, and not in the interest of the law-breakers. This is the great duty of the hour. We invoke the aid of all who desire the triumph of the right in this practical work. The case is not hopeless; it only needs that all who are interested shall unite, and success will be achieved.

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IMPORTANCE OF ORGANIZED EFFORT. — It is impossible to overrate the importance to the American people of an organized effort extending throughout the country to secure the enforcement of the laws, because they are laws, and express in constitutional form the will of the people, especially when the laws upheld are of the highest interest to society, and when the effort is made by members of all political parties and religious denominations.

True civil liberty cannot exist except under a "reign of law," by which freedom is protected and its enemies restrained. That the Law and Order movement originated in the great cities, where the failure of free government has become a national calamity, is one of the most cheering signs of the times; and that the movement has been taken up and carried forward by the country is hardly less encouraging to the patriotic heart. The corruptions of government in the large cities will not much longer be endured. Without the fostering aid of the liquor-saloons the power of these cor-



ruptions could not be maintained. But for the political corruptions of the large cities the public affairs of the state and nation could be kept comparatively pure. At length the public mind is aroused to the enormity of the malign influence of the liquor traffic on society, citizenship and government, and the American people are slowly but surely reaching a determination that the evils of that traffic must be greatly diminished, even though the traffic itself be crippled or destroyed. The obstructions to good government must give way before its advance.—*Extract from a letter from Hon. Charles C. Bonney, President International Law and Order League.*

LAW AND ORDER SHOULD BE OBSERVED.—This is a Law and Order League. It is not even a league to promote some moral reform about which men might differ. It is a cause about which there can be no difference among honest men except that difference which occurs from pecuniary or other personal interests. To ask that law and order be observed in a law-abiding community is not to make a proposition that is objectionable to anybody. It is not to perplex men as to modes and methods, but simply saying that all we want is that the law which the people themselves have made shall be observed by all the people; that is all. The proposition hardly seems to require argument. There is no trace of malevolence in the work of this league. It has no enemy except among those who stand out against law and order. We only say you must obey the law, which is supreme; and if that goes against your convictions you must stand up and be a martyr, and suffer the penalties of disobedience. But we are sometimes told that this league is a body of strong men banded together for the breaking down of the minority. Nobody ever thought of working in this cause until it was perfectly evident that but the small minority had banded together by hoops of steel to promote a bad cause; it was because this little minority is determined to break the law and avoid the penalty therefor, that good men have been compelled to make choice between the surrender of the power to promote sobriety, morality,

and truth, and standing together shoulder to shoulder to see if we cannot make the laws, which we are pledged to obey, obeyed by other men who, to say the least, are no better than ourselves. No community can be held together for any length of time unless the laws are obeyed. The moment we trample law under foot, or allow any body of men to do so, then we are under mob-rule, the bonds of society are dissolved, and the state and nation cannot hold together.—*Extract from an address by Rt. Rev. B. H. Paddock, Bishop of Massachusetts.*

A VIGILANCE COMMITTEE.—If a vigilance committee is necessary here in Boston to-day we shall have one, and it seems to me that the Law and Order is truly a vigilance committee. We can mark the change that has come, the difference between the vigilance committee in California, where, over-riding all law, or acting entirely in the absence of law, it took a man and hung him upon the nearest tree, and the vigilance committee as it works in Boston. Our Law and Order League proposes to act in no lawless way. It proposes to go forth and see that the agents of the people enforce the laws which the people have made. The whole principle of a vigilance committee is an absolutely simple thing, when you bring it down to your daily life. You send a man out to lay a sidewalk in front of your house, and suppose he is doing the work. By and by you hear something of a tumult, and you see that some one is hindering that man from laying the sidewalk; you see the man appointed to lay the sidewalk is a coward, and is intimidated by those who conceive it to be for their interest to put hindrances in his way, or else he is a traitor to you, and in some way or other has identified his interest with theirs more than with yours. You simply put on your hat, go out, and say you are going to stand there until that sidewalk is laid. You are simply a vigilance committee, a Law and Order League. That is what the citizens of Boston propose to do: stand by those whom they have appointed to execute the law, and stand by until it is fulfilled. Certainly we have great reason to fear, to-day, that there is

danger of a possibility of not executing a law with which a portion of our people are not in sympathy. Is it not possible to execute a law which is not in consonance with the feelings of some part of the people? It seems to me that our experience, which has been brought back to us again and again this afternoon, ought to teach us something. I have been struck with the way in which people's thoughts have flown back to a certain period in our history which had some striking differences from, and strange analogies with, this condition of things upon which we are called to act now. There was a black day when Boston insisted that a law which Bostonians hated should be carried out. There was a time when the citizens of Boston were chained up in order that the loyalty of Boston might not be impugned, and the poor, shivering, shrinking slave was carried from the Court House down State Street, and put upon the vessel that was to carry him back to slavery. Shall Boston, which once executed a law which Bostonians hated with all their hearts, shrink from the enforcement of a law which Bostonians believe in with all their hearts? It seems to me no more arrogant and insulting demand could be made upon our citizens than because some little part of the community, deeply interested in the lowest of all human interests—that of the pocket—because the law is opposed by certain persons so interested, therefore it is impossible to execute it here in Boston. It is not impossible, but it is possible, until every citizen of Boston counts it not merely his right, but his absolute personal duty, to see that the law is enforced, and not to rest until it shall be enforced. — *Extract from address of Rev. Phillips Brooks, D. D.*

OURS IS A GOVERNMENT OF LAW AND STABILITY, and our hope for the future consists in our law and in its execution. It is our boast that we do not need a standing army to enforce our legislative enactments. It is our pride that we do not need the police officer to stand at our doorsteps to protect and enforce the law; that even our women and our little children can walk unattended in the crowded thoroughfares of the city, and even peep into haunts of infamy and vice, without fear of

harm; that for the most part we can sleep with unbolted doors, and yet no injury will befall us. This result is the outcome of the proposition of civilization; it is due to the fact that for countless ages this race has enjoyed the benefit of wise laws, rigorously enforced. There is no peril greater to the state than an unexecuted statute. No matter what your statutes, let them be enforced; even a pernicious statute, if it is enforced, will correct itself. Take the death penalty. The great majority of the leading minds in Christendom are beginning to think that the death penalty is a relic of barbarism. But the surest way to make a demonstration of that fact is to execute it on every criminal who violates the law. If you allow it to remain on the statute-books until popular sentiment has advanced so far that our courts are only too ready to invent plausible pretexts to avoid the enforcement of the law; until the juries systematically fail to connect the law as it is given to them by the courts with the facts which are presented to them in evidence; until the sensibilities of your chief magistrates have become so tender that they hesitate to sign the document which is to send the murderer before his time into the presence of his Maker, you have brought an element of weakness into your jurisdiction which, by and by, may bring the whole temple of justice tumbling about your ears.

Take the anti-slavery movement. Forty years ago there was no body of people between the two oceans so despised as the anti-slavery leaders. They were a little handful, scoffed at and condemned by everybody, regarded as a set of pestilent fellows, preaching pernicious heresies for the sake of turning the world upside down. But when the fugitive slave law was passed and the government put forth its arm to enforce it, a change occurred. When the strong arm of the law took a poor, trembling fugitive from under the roof of a Massachusetts Court House, and marched him at the tap of the drum through Boston's streets, on board of a United States vessel, and remanded him to slavery, there was the beginning of that great moral impulse which

culminated at last in the abolition of slavery. If you have got a law upon your statute-books execute it. We have liquor laws; they are not such as many of us believe in and would like to see; they are far from it. And yet they are what our legislators have given us, and what, perhaps, we may say, the moral sentiment of the people has sanctioned. Let us execute them to the letter, and if there are any officers who fail to do their duty, let the whole power of these leagues and all the forces of public sentiment be brought to bear upon them. The people are masters. This is a government of the people, by the people, and for the people, and if we can only make the magistrates understand that these laws have emanated from the public will, and that it is the public will that they shall be enforced, the battle will have been fought. If the laws which we have now are not sufficient, we are then in a position to get laws which will be sufficient. — *Extract from an address by Rev. Elmer H. Capen, D. D., President of Tufts College and of the Citizens' Law and Order League of Massachusetts.*

LEGISLATIVE CONSCIENCE IS IN A SENSE ABOVE THE PUBLIC CONSCIENCE. — I know that you will dissent from this proposition as a general one. Most people do. But if you will allow me to explain I think you will agree with me. What I mean to say is this: that a legislative body will, in general, deal with an abstract moral question in advance of the general thought of the people. You can pass a concurrent resolution in our State Legislature, or in any State Legislature, like this: "Virtue is its own reward," without a dissenting voice. I have no doubt that you could secure the passage of a joint resolution through the Congress of the United States declaring that "Evil communications corrupt good manners," and no man would vote against it. No one is specially interested in opposing abstract moral propositions; and therefore they find ready acquiescence on the part of our law-makers. The difficulty with our legislators is the difficulty that besets the most of us, and that is that their preaching is rather better than their practice. That is the common

difficulty of mankind. The practical side of this question is that when you come to ask a legislator to deal with an abstract moral question, no matter how advanced the petitioner may be, he is ready to take such advanced ground. This ground may be, and often is, in advance of the general thought of the people—in advance of the general sentiment of the community. This is one of the fundamental ideas that underlie the necessity for such an organization as the Law and Order League.

There is another proposition which is fundamental, and that is that the law will not execute itself, and therefore it is that when laws relating to moral questions, abstract in their character and advanced in their scope, are passed there must be a moral sentiment behind them which will see to their execution; but in order to arouse this moral sentiment the people must be educated—there must first be a knowledge of what the law is, and, secondly, a general desire for the observance of the law, before there will be any obedience to it. There is ignorance, there is the disposition to disobey law—the disposition which we will have and which we inherit. We are prone to disobey, and hence the necessity for education. Given the idea, or better, perhaps, the fact, that a legislative body is ready to enact laws regulating the moral conduct of men, in advance of the average sentiment of the community, beyond the willingness of the community to obey them, and then the other idea or fact that the community must first be educated to the knowledge of the law, and thus to a disposition to obey it, I think you see the necessity for such an organization as the Law and Order League, an organization which takes the law as it finds it; which desires, first of all, to educate the people in a knowledge of the law; next to a desire to obey it; and then—whether there be a desire or not on the part of the community—to enforce obedience to its provisions.—*Extract from an address by Hon. James A. Beaver, ex-Governor of Pennsylvania.*

PRACTICAL RELATIONS OF LAW AND ORDER LEAGUES TO THE PUBLIC WELFARE.—This society of yours, these socie-

ties in other states, and in this united convention of the law and order workers of the whole country, are eminently practical organizations, and admit of no useful treatment but what belongs to their practical relations to the public welfare; they assume these as the pledge of their organization; it is not to talk, it is not to praise, it is not to applaud, but it is to work, that these men are organized, and that it has been, and is, WORK has been told and made manifest in quarters where it was most unwelcome to those who felt the blows, and in the interests and affections of the communities in which their work has added to their prosperity, their peace, their honor, and their dignity.

We ought to know, and by reflection we should all discern, that the tests and trials of the laws under which a nation lives are the measure and the strength and the value and the operation of the EXECUTED laws, for they constitute the only laws under which we live, and by which we are really governed.

Hudibras even taught us that, when he said, "The rogue ne'er felt the halter draw with good opinion of the law." The rogue will applaud any number of unexecuted laws. It was by the execution of the law, and when the halter began thus to draw around his neck, that the rogue realized what an ill opinion of the law he had. How shall good citizens and manly citizens have a good opinion of unexecuted law, or of magistrates that do not execute the laws, or of grand juries that do not execute the laws, or of petit juries that do not execute the laws, and of chief magistrates that do not see that the laws are executed, and of judges that do not condemn the wicked law-breakers? Thus you see we are at once ushered into the great arena of our interest in pure government, in our institutions, in our happiness, in our prosperity, in our glory in the past, our delights with the present, and our plans and hopes for posterity. All turns upon this, WHAT ARE OUR EXECUTED LAWS?

There are two incidents, of a striking and far-reaching nature, to a condition of unexecuted law. It is the pride and it is the boast of our people, and, for the most part, perhaps,



it has been our true position in state governments and in the greater governments of the Union, that we live under a government of law and not under a government of man. That there is with us no divine right, no power from any source except what proceeds from the consent of the people, sustaining the fabric of its government, and providing the establishment of its laws and of their interpretation. But if this ceases to be, in its working force, a government of law, and there is no alternative, what does every nation, thus driven to despair, but call back a government of men when a government of law, as I have defined it, ceases to protect society. There is another alternative, to be sure, perhaps nearer to our observation, more within our calculation, nearer to our practical affairs, than this large consideration I have just presented, and that is that unexecuted law leads to irregular attempts at the execution of justice without law, against law.

Thus we, if we appreciate at all the greatness and guarantees of a government of law that is not the government of men, and a government of law that is not of irregular justice, must see to it that in substance and effect and operation ours is a government of law. It is not enough that we have no other government but that of law, but it behooves us to see that we do have that very government, the government of law. It was a maxim of a wise moralist of the classic age, which we have read and learned as lawyers, as well as scholars, which, in three words, expresses the whole objects of these law and order organizations, their purposes, their achievements, and their prospects, "*Quid leges sine moribus?*" "What is the value of laws if there be not behind them public morals to see that the laws are executed?" This is a condition to good execution of good laws which is not peculiar to any form of government. In an empire, in a monarchy, in an oligarchy, in an aristocratic form of society of grades and ranks, or in that of our advanced stage in the progress of man, when we have no laws and rulers but such as we make ourselves, this point behind is equally true in all forms of government. If a community be wanting in those traits of



moral strength, of moral energy, that will see that the laws are executed, can it be expected that bad men and bad morals will secure the execution of good laws? By this influence and authority which these combinations are making, are putting forth, and are enlisting in them larger and larger masses of our countrymen — the honest men and women that make up the strength of this nation — we are to enforce, to organize, to inflame, if it need be, a zeal for law and order and morals behind the laws.

This business of executing law is not a sensational matter; you cannot rely upon the newspapers for the necessary knowledge; you cannot, for the necessary power, rely upon public agitations and upon great movements or great resentments called out by provocation. Let all those count for what they may and regulate themselves; business of enforcing the laws is an every-day and sober and serious labor of life. The eyes of law-breakers and of those who meditate evil will never sleep nor slumber; the wicked are sordid, and cruel purposes and private interest keep active ever their energy against the execution of laws. And no community can willingly spare an organization as noble of purpose as will overmatch this perpetual activity and constant encroachment upon good morals and upon good laws, so constantly operating for evil. It is for that reason that I applaud, and I appeal to every man and woman that they should now applaud, and at all times applaud, these men who have associated themselves and have gone soberly, day by day, and night by night, to work out the execution of the laws. — *Extract from an address by Hon. Wm. M. Evarts, United States Senator.*

# INTELLIGENCE.

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## RAMABAI ASSOCIATION.

FROM the latest letters of Miss Hamlin, who is still in India, we make some extracts of interest to our readers. The executive committee, who are in close correspondence with the Pundita Ramabai, the Advisory Board, and Miss Hamlin speak with great satisfaction of the progress of the work. There certainly has been no more opposition than was anticipated by them when planning the school—perhaps less. They knew well that the results of the first two or three years in numbers would be comparatively small. But to work upon public opinion and see it slowly turning toward liberal education is no small thing. Ramabai has worked with her characteristic persistency in a righteous cause, and she will see, if her life be spared, a greater change for the women of India than she could have anticipated when here in this country. Miss Hamlin writes:

“The school has now been opened in Poona four weeks, and in that time ten widows have entered, one of whom is a baby, said to be nine years old, but who appears no more than seven; another is a widow of ten years, and several are about fourteen. There are promises of five others about January 1st. It seems that the foundations of a great work, laid by Ramabai with tears and prayers, but unswerving faith, are now firm, and that she is at the beginning of the fairest superstructure for India's daughters that human hands have yet built. \* \* \* \* \*

“After school hours one may see the young widows wandering about two by two, or sitting together on the benches like young girls in any other school. On the days the swings

were hung it was a joyous surprise. They came out of the school-room after the sound of the 'tiffin,' or lunch-bell, and they caught sight of the swings. These girls, to whom all pleasure in life had been denied, with a glad cry rushed to the swings, took possession of them, and 'tiffin' for that day was forgotten.

"The baby-widow is my very own. The father brought her, saying: 'I give her to you; you may do what you please with her, except to make her an outcast. I would, however, like sometimes to see her.' She is a dear little thing, and a source of great delight to the one who is truly her mother, Ramabai." Ramabai writes under date of Jan. 15, 1891: "You will be glad to know that we have twenty-five widows in the school on this date. \* \* \* I shall write a report of this year's work and send it to you in time for the annual meeting of our association."

The annual meeting of the Ramabai Association will be of unusual interest. It will be held in the vestry of the Old South Church, Boylston, corner of Dartmouth, Street, Wednesday, March 11.\* It is hoped that the circles will be all represented at this meeting. Rev. George H. Gordon, vice-president, will preside.

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## CLUB REPORTS.

### NEPONSET, MASS.

THE report of the Young Ladies' Aid Society, beginning Feb. 26, 1890, and ending Jan. 16, 1891, is as follows: We hold our meetings every other Tuesday, except at Christmas time, when we meet every Tuesday to prepare our Christmas barrels.

This year we sent two barrels and one box: one to North End Mission, of clothing; one to Mr. Savery, of clothing, and a box of boys' clothing to the News-Boys' Home on Howard Street.

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\* At time of going to press the hour was undecided, but will be announced later.

We have given away the past year three hundred and ninety-eight articles, besides a package of pictures and books to the Wait School Sand Garden. We gave thirty-four articles to the New England Hospital Fair, two dozen towels to the new Home for Intemperate Women, one-half ton coal to one family, and in money we have given away ten dollars. For entertainment and improvement we have had several readings by different members of the club, and one very interesting paper on "Glimpse of Alaska," by an outside party. In July we held our picnic at the Fells, and at different times some of us have visited the Home for Intemperate Women, Auntie Gwynne's Home, Lend a Hand Home, Children's Hospital, and have helped them what we could with our small means.

We have a membership of sixteen, with thirteen active members, and our average attendance has been six. In January we hold our annual meeting for the election of officers.

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BOSTON, MASS.

ONE of our members attended a meeting held in Boston by Mr. Washington, the principal of the Tuskegee Normal School. She was much interested by his account of the work of the graduates, and then and there obtained the name and address of one who was teaching among very poor people, where there would probably be no Christmas celebration.

We are all so occupied that we cannot "raise" money for our enterprises by any way less direct than giving it ourselves or asking it from others. But we have always found plenty of willing helpers when anything needed doing, and in a short time we had money enough in hand to fill a barrel with Christmas gifts. We have one among our number who has been a teacher at the South, and she took the lead in the buying of such things as would be most welcome and useful. The array of toys, dolls, games, candy, books, ribbons, collars, ruching, handkerchiefs, suspenders, stockings, neckties, etc.,

was fine to see. We did not forget the teacher, and we also saved a little of the money and sent it, that she might make up any deficiency in the purchases we had made.

The barrel had to start on its way very early, and even then, through some delay, it did not reach its destination in central Alabama until Christmas Day was past. But it did come in time for New Year's Day, and we have from the teacher a very pleasant account of the celebration. "As soon as I got the barrel," she writes, "I told the children about the things, and about you who had sent them. The children were very happy at the idea of having so many nice things given them, so they asked me these questions: 'Did white people send us dem things?' 'Did dey know us was colored children?' To each question I answered, 'yes.' Then they said, 'Dey is the best people we ever heard of.'

"I had a very pretty holly tree, filled with red berries, gotten and put in the church in which I teach, and on New Year's Day, with the assistance of one of my large girls, I assorted and labeled the presents, and decorated the tree. To the candy I added four pounds more, made tarlatan bags of different colors, and hung them around the tree.

"On New Year's Day it poured rain in torrents from ten o'clock in the morning until dark. Nevertheless, long before five o'clock the children began to appear at the church, some bringing with them their parents, and others coming without them; all drenching wet.

"Before giving the things from the tree we had a few exercises, which consisted of singing, reciting verses from the Bible, and select readings. After this I told the parents about the things they saw on the tree, who sent them, and why they were sent. When I had finished distributing the things from the tree the parents came up to me, some with eyes filled with tears, others whose eyes sparkled with gratefulness, and exclaimed: 'May God bless dem people!' Some said they had not been able to get their children a thing for Christmas, but God had so fixed it that they got something, and they were very thankful for it.

"I have been teaching at this place only six weeks. The school lasts six months this year. These people have never had a woman to teach for them before, because, they claimed, the children would not mind anybody except a man. Thus far I have gotten along nicely with them. Most of them are grown up, or almost so.

"I am teaching in the church, because the school-house is very open, having holes in the floor large enough to throw out through them a good-sized stick of wood. When I first began teaching I was compelled to move about all the time to keep from freezing. The wind came in on all sides, as well as through the floor. The children brought cotton and we tried to stop the holes, but they were so large and the plank so loose it availed us very little.

"As soon as I get more acquainted with the children I want to get up a concert, in order that we may have some money toward a new school-house."

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LITTLETON, MASS.

By reason of distance and various employments, which prevent any meeting during the week, my Sunday School class and myself have never formally organized as a Lend a Hand Club. Still we try to cultivate the spirit of the organization. We have, during the year, sent Christmas and other cards to a missionary worker in Virginia; have contributed one dollar towards a benevolent object, and had the privilege of receiving a portion of what we might earn at a fair held by our Ladies' Charitable Society. This gave us five dollars, which we were glad to send to Mr. Tiffany for the Montana School.

One of the class has sent her Sunday School paper to a teacher in the Hampton School. A little something has also been done in lending a hand to work needed to be done at home. We are hoping to take pains to do something for somebody the coming year.

## BOSTON, MASS.

ON Tuesday, February 14th, a number of ladies met for the purpose of forming a club. They elected Mrs. Sadie French president. A committee was appointed to draft a set of resolutions, and they were finally adopted as By-laws of the club.

This club will be known as the Stocking Club of the Lend a Hand organization. Its object is to solicit stockings, old and new; the old to be repaired if practicable; if not, to be cut down for children. This work will be done by the ladies of the club. Stockings will be ready for clubs or persons who know of families or children who are in need of such, and if they will call on Mrs. Hattie French, 113 Appleton Street, near Dartmouth, they will be supplied.

## TEMPLETON, MASS.

ANOTHER year has gone by, and with it many kind acts and deeds of the King's Messengers, Division C, of Templeton. This club is comprised of young girls from seven to fourteen years of age, who meet once a month for work, which has consisted of the piecing of one side of a quilt for Mr. Bond's Indian School, making an apron for a blind girl; scrap-books and games were made and sent to the Home for Working Women in Boston, and a ring and toss game for a cripple at the Cottage Hospital, Baldwinsville.

Two of the largest girls have made a paper doll-house in a large book, each page furnished to represent a room in a house, with pictures which have been cut from books, papers, etc. Some pretty paper dolls with dresses are the "residents" of this home. The book is kept by the club, and loaned to any girl who is sick and wants to be amused. At our meetings we have a story read, a question-box, and sometimes a black-board exercise.

The kind acts which are done by the individual members of all the Lend a Hand Clubs through the influence of its mot-

toes cannot be enumerated in the pages of any magazine, but our Father, who seeth in secret, knows the hearts of these girls and boys, and no deed, however small, done in the right spirit, but that is a help toward true manhood and womanhood.

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### MONTHLY MEETING.

THE regular monthly meeting of the representatives of Lend a Hand Clubs was held at the LEND A HAND Office, Jan. 26, 1891. Six members were present.

Dr. Hale reported that twenty-five dollars more was needed to complete the payment on the beds sent to the Montgomery Infirmary. Two dollars more was contributed at the meeting. [Since the meeting the balance has been given by Mr. Murdock—EDITOR.] A private room has been furnished by a band of King's Daughters—fifty dollars.

Mrs. Hardy spoke of the convalescent wards of hospitals, and the need of wraps, jackets, slippers, etc. Some of the clubs have already sent such contributions to the children's surgical wards, and have always found them acceptable.

Dr. Hale reported that money enough had been sent in to pay the expenses of the lady who had been sent to a hospital for a severe operation. The case was brought before the last meeting. The lady has so far recovered as to be able to leave the hospital, and is now doing well.

A short account of the Paris Students' Christian Union was read. The majority of students are strangers. Deprived of all home influences, they are exposed to great temptations, to which they too often succumb. The Union proposes a literary, social, and Christian association, to have entertainments, lectures, and a pleasant reading-room; in fact, to be a centre of moral influence as well as practical information. The cordial co-operation of several professors of the University has been promised, and many prominent men in America are interested in the movement.

A letter was read from Bishop Turner, who desires to place a young colored girl in the Conservatory of Music. The girl has unusual talent, and needs the means to prosecute her studies.



## CHARITIES.

The following appeal comes to us from Kansas. It is the second one we have received within a short time. The writer is a member of the Order of Send Me. Already the Welcome and Correspondence Club have placed a copy of the letter in the hands of the different Tens of Send Me, and some results have been obtained. But there are many people to be helped who, perhaps, have never known suffering or poverty before. They are enduring privations now in their efforts to keep a home for themselves and their children. Such clubs as can render assistance can write to Miss Carrie Chase Davis, Banner P. O., Trego County, Kansas.

"This is one of the western counties of the state, and there are many poor people living here on homesteads. As there was almost nothing raised here last year, and as there is no work nearer than Denver there is great destitution among many of the settlers. They cannot leave the claims without losing them, so one member of a family will go away to work and send back money enough to buy flour and the barest necessities; but it is a difficult matter to get clothing. The cold winter winds are very searching, and a child who has no underclothing, or stockings, or mittens, must suffer greatly in going a mile, or perhaps two or three miles, to school. I am teaching here in the country, and have an opportunity to see the need of aid. If the Order could send us boxes of clothing of any kind it would be a great relief to many people. Shoes, stockings, hats, mittens, and clothing in any stage of wear, would be gratefully accepted.

"There is no club here, but I can name excellent people who would see that nothing was wasted, and that the most needy received help. They will carefully distribute the articles."

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St. Monica's Home is one of the Boston charities that is not widely known. It was begun about three years ago by the Sisters of St. Margaret in a small house on Phillips Street. It is designed entirely for sick colored women and girls—that is, those sick ones who are not eligible for the larger hospitals, not being acutely ill, and those who cannot obtain admission into the smaller homes on

account of their color. It is supported wholly by voluntary contributions, annual subscriptions, and donations, and is a charity that should specially commend itself from the fact that those who are there cared for are not, as is usually the case in homes and hospitals, the most part foreigners, but they are fellow-citizens, or, at least, American-born.

The present house is small and inconvenient, and active measures have been taken to raise sufficient money to meet the expenses of higher rent and larger accommodations. Will you not lend a hand in this necessary and never-before-undertaken work? Any donations sent to Sister Vera, care of the Chairman of Committee on Charities, at the LEND A HAND Office, 3 Hamilton Place, Boston, will be gratefully received and acknowledged.

#### EDUCATION.

A few days ago the mother of one of our best and most worthy students sent for her to come home, as she was no longer able to pay her expenses. Her mother, I know, made a very great struggle and sacrificed much in order to keep her daughter in school, but was compelled to give up. Every one here thinks so highly of the girl that I said to her that she might remain in school till I could hear from you as to whether you thought it possible to find help for her. Fifty dollars will meet all the expenses. Her home is in Columbus, Ga. I shall be glad to give any other information I can.

Yours truly,

BOOKER T. WASHINGTON,  
*President.*

The monthly meetings are held at 12.30 p. m. the last Monday of each month, at the LEND A HAND Office, 3 Hamilton Place, and members of clubs and Tens are cordially invited to be present and take part in the work.

#### CHAIRMEN OF COMMITTEES.

*Leaflets and Literature*, Mrs. Bernard Whitman; *Charities*, Miss Frances H. Hunneman; *Education*, Mrs. Mary G. Tallant; *Missions*, Mrs. Andrew Washburn. These ladies may be addressed at the LEND A HAND Office, 3 Hamilton Place, Boston.

## THE TENEMENT-HOUSE PROBLEM.\*

It was in the life of a hard-worked police reporter for a New York newspaper that Mr. Riis began the studies which have resulted in this remarkable book. It tells of what he has himself seen, in raids with the police, in careful visits of investigation; but it also tells what he has gathered from Boards of Health, from physicians, from collectors of statistics, from landlords and agents, as to the conditions of life in the tenement-houses of New York, and as to the methods for improving them. Those chapters which do not bear so directly upon the problem of the tenement—"The Problem of the Children," "The Street Arab," "The Working-Girls," "Pauperism"—are full of interest. But for our present purpose we must consider only the main argument of the book.

The opening chapters are devoted to a history of the tenement. The first tenement New York knew was the "rear house." "In the old garden," says Mr. Riis, "where the stolid Dutch burgher grew his tulips or early cabbages a rear house was built, generally of wood, two stories high at first. Presently it was carried up another story, and another. Where two families had lived, ten moved in. The front house followed suit, if the brick walls were strong enough." But worse was to come. Owners and agents of estates soon saw that larger profits could be realized by the conversion of houses and blocks into barracks, and dividing the space into smaller proportions. With the advent of the middleman, wholly irresponsible and without restraint, began the building of such tenements as were described as follows at a recent "inquiry: "

"The tenement is generally a brick building, from four to six stories high on the street, frequently with a store on the

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\*HOW THE OTHER HALF LIVES. Studies in the Tenements of New York.

By J. A. Riis. New York: Charles Scribner's Sons.

first floor, which, when used for the sale of liquor, has a side opening for the benefit of the inmates, and to evade the Sunday law; four families occupy each floor, and a set of rooms consists of one or two dark closets, used as bedrooms, with a living-room twelve feet by ten. The staircase is too often a dark well in the centre of the house, and no direct through ventilation is possible, each family being separated from the other by partitions. Frequently the rear of the lot is occupied by another building of three stories high, with two families on a floor." For these houses the rents are so high that the owner rarely receives less than fifteen per cent. on his capital, and frequently as high as forty per cent. In August of 1890 there were thirty-seven thousand three hundred and sixteen such tenements, and in them live a population of more than a million men, women, and children—three-fourths of the population of the city.

In a series of graphic descriptions Mr. Riis shows to us the Italian colony, Chinatown, the Jewish quarter, with its "sweaters," the Bohemian cigar-makers, the African neighborhoods. Every sort of colony, he says, may be found in New York except one of Americans. One can scarcely refrain from quoting from these chapters many striking passages, but it will be more in accord with the spirit of this journal to pass on and consider how Mr. Riis answers the questions, What has been done, and what can be done, to relieve this condition? For the problem is not the problem of New York alone, but of all our large cities.

It was soon after the close of the war that the dread of cholera aroused the community to action. A Board of Health was organized, and a thorough canvass of the tenements was begun. The Board commenced its work by ordering the cutting of more than forty thousand windows in dark inside bedrooms and closing some five hundred cellars, many of them below tide-water, which had been used as dwelling-places. But this work, delayed by more than one epidemic and by constant opposition from tenants and landlords, occupied five years, and meantime the need of it was growing faster than

the relief. In 1879 official reports said, "The new tenements are usually as badly planned as the old." From this time dates a determined effort to lay a strong hand upon the builders of tenements. The era of the air-shaft marked a step in advance. It is now no longer lawful to construct tenements covering the whole of a lot; twenty-two per cent. must be reserved for courts or yards; and the day of building rear tenements is past, though many thousand people still live in such dens. The greatest evil of tenement-house life has been the terrible lack of water in the summer. "The sinks are in the hall-way," says the author, in a description of one of these houses, "that all the tenants may have access, and all be poisoned alike by their summer stench. Hear the pump squeak! It is the lullaby of tenement-house babes. In summer, when a thousand thirsty throats pant for a cooling drink in this block, it is worked in vain. But the saloon, whose open door you passed in the hall, is always there. The smell of it has followed you up." But the day is at hand when this want of water will have been remedied, and another long step in advance taken.

Public sentiment has done something; the landlord has done something, especially when he could see his own advantage in the welfare of the tenants. "The business of housing the poor, if it is to amount to anything, must be business, as it was business with our fathers to put them where they are. As charity, pastime, or fad, it will miserably fail. \* \* \* Business has done more than all other agencies together to wipe out the worst tenements."

Among the causes which obstruct efforts at solving this problem, Mr. Riis sets first the tenants themselves; "they are shiftless, destructive, and stupid; in a word, they are what the tenements have made them." They need much education; yet he admits that "the readiness with which tenants respond to intelligent efforts in their behalf, when made under fair conditions, is as surprising as it is gratifying." Another obstacle is the constant increase of tenement population, and the consequent crowding; still another is the absentee land-



lord and the irresponsible agent. It has been proposed to compel the owners of all tenements containing ten families or more to put in the building a housekeeper, who should be responsible to the Health Department; but the powers of the Board were, unfortunately, not sufficient for this. Whenever such agents have been employed the best results have followed.

That tenement property, even in the most wretched localities, can be improved and redeemed is amply proved by the experiment of Miss Ellen Collins. "It is quite ten years since she bought three old tenements at the corner of Water and Roosevelt Streets, then, as now, one of the lowest localities in the city. Since then she has leased three more adjoining her purchase. Her first effort was to let in the light in the hallways, and with the darkness disappeared, as if by magic, the heaps of refuse that used to be piled up beside the sinks. A few of the most refractory tenants disappeared with them, but a very considerable proportion stayed, conforming readily to the new rules, and are there yet. It should here be stated that Miss Collins's tenants are distinctly of the poorest. Her purpose was to experiment with this class, and her experiment has been more than satisfactory. Her plan was, as she puts it herself, fair play between tenant and landlord. To this end the rents were put as low as consistent with the idea of a business investment that must return a reasonable interest to be successful. The houses were thoroughly refitted with proper plumbing. A competent janitor was put in charge to see that the rules were observed by the tenants, when Miss Collins herself was not there. Of late years she has had to give very little time to personal superintendence, and the care-taker told me only the other day that very little was needed. The houses seemed to run themselves in the groove once laid down. Once the reputed haunt of thieves, they have become the most orderly in the neighborhood. Clothes are left hanging on the line all night with impunity, and the pretty flower-beds in the yard, where the children, not only from the six houses, but from

the whole block, play, skip, and swing, are undisturbed. The tenants provide the flowers themselves in the spring, and take all the more pride in them because they are their own. The six houses contain forty-five families. Miss Collins said to me last August, 'I have had six and even six and three-quarters per cent. on the capital invested; on the whole you may safely say five and a half per cent. This I regard as entirely satisfactory.'

The efforts, too, which have been made at building model tenements have been generally successful. The Improved Dwellings Association and the Tenement-House Building Committee have built houses for three hundred families, and find their experiment "eminently successful and satisfactory," in the words of their president. Mr. A. T. White has built, in Brooklyn, houses for five hundred poor families, and has made it pay well enough to allow good tenants a share in the profits. His Riverside buildings, which gather three hundred homes under one roof, embody all the best features of the London model tenements, with improvements which Mr. White's experience has suggested.

In closing his book the author says, "Against all other dangers our system of government may offer defence and shelter; against this not. I know of but one bridge that will carry us over safe, a bridge founded upon justice. The words of the poet are truer to-day, with far deeper meaning to us, than when they were penned forty years ago:—

" 'Think ye that building shall endure  
Which shelters the noble and crushes the poor?'"

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## REPORTS OF CHARITABLE ORGANIZATIONS.

BOSTON. — *Children's Aid Society*. Twenty-sixth Annual Report. *President*, George S. Hale; *Secretary*, Charles W. Birtwell. The Society provides temporary homes for vagrant, destitute, and exposed children, and endeavors to rescue all

such from moral ruin. Current expenses, \$21,700.03; balance on hand, \$8,834.99.

BOSTON.—*North Bennet Street Industrial School*. Annual Report. *Chairman of Managers*, Mrs. Quincy A. Shaw. A School established for thorough industrial training to the poor children of Boston. Current expenses, \$17,706.86; balance on hand, \$2,572.99.

BOSTON.—*Howard Benevolent Society*. Seventy-eighth Annual Report. *President*, Samuel B. Cruft; *Secretary*, George F. Bigelow. The object of the society is the relief of the sick and destitute in the city of Boston. Current expenses, \$6,042.65; balance on hand, \$1,973.65.

BOSTON.—*North End Diet Kitchen*. Annual Report. *President*, Mrs. Dwight Foster; *Secretary*, Miss Mary Anne Wales. The Society furnishes nourishing food for the sick, as ordered by the physician. Current expenses, \$2,792.70; balance on hand, \$213.93.

NEW YORK.—*Wayside Day Nursery*. Seventh Annual Report. *President*, Mrs. Pierrepont Edwards; *Secretary*, Mrs. Gordon Wendell. The Nursery not only receives children by the day, but has established classes and a boys' club. Current expenses, \$3,190.41; balance on hand, \$428.12.

ST. LOUIS.—*Working-Girls' Free Library*. Fourth Annual Report. *Treasurer*, Mrs. Lucy A. Wiggin. The object is to benefit girls employed in factories, and to educate them. Current expenses, \$537.43; balance on hand, \$1,130.94.

ST. LOUIS.—*Associated Charitable Workers*. First Annual Report. *President*, John W. Kauffman; *Secretary*, Dana W. Bartlett. The object of the Society "is the promotion of whatever tends to the permanent improvement of the condition of the poor." Current expenses, \$898.70; balance on hand, \$169.63.



## HOSPITAL NEWSPAPER SOCIETY.

It is now a common occurrence to find in the newspapers communications asking where old magazines, books, and illustrated papers may be sent. At the LEND A HAND Office the Chairman of the Committee on Education has oftentimes on her list places where she wishes to send such things. But it is not the regular business of the LEND A HAND Office, as it is of the Hospital Newspaper Society, and because this society appears so little known we are glad to print the short annual report which it has just issued:—

In making our report for 1890 we must again thank those who have taken the trouble to send us books, magazines, and illustrated papers. But the supply has not been as large as in former years, and we want more of the illustrated magazines and papers. We wish the public could realize how much pleasure can be given by illustrated books to the class of people to whom we send. Illustrated papers are regarded by those who have them constantly as useful for passing an idle half-hour—they are read and tossed aside; whereas, in hospital, insane asylum, or almshouse, they give daily delight. The large institutions can afford to bind the magazines and papers sent to them, making them do good service for years. The almshouses have no funds for such purposes. We have had bound during the last year eighty-one volumes of illustrated papers and magazines, so that we could always put one or two volumes into each barrel.

The newspapers have been collected daily from the boxes in the railway stations in the city, and sent to Deer, Rainsford, and Long Islands, where they are most welcome.

The ladies have been unfailing in their work of sorting and packing the barrels, and they take great pains to send books suitable to the institution. To the insane asylums we send almost entirely illustrated magazines and papers.

We have sent music to the public libraries of Plymouth, Bedford, Westport (N. Y.), and Petersham. We hear from one of these towns that: "The local music teacher and organist enjoyed it; more will be acceptable, and I think its use will increase as it becomes year by year better known to the villagers."

From another that "It has circulated somewhat, and will be more used in winter than in summer."

The Christmas cards have been sent as usual. All the matrons write thanking us for the pleasure the patients got from them. In several cases they write for a few more, so that no one should be forgotten. Mrs. Paine writes from the Westborough Insane Asylum: "We first went, as usual, to the women's sick ward. Feeble hands were outstretched for the cards, and many pale faces lighted up with a smile. One patient tenderly handled hers, and then asked to have it put under her pillow. In wards one and two we were quickly surrounded by an eager crowd, each one anxious not to be overlooked, and sometimes demanding two. We received hearty thanks and pleasant words from many, and I felt the kindness of the society was really appreciated."

Christmas cards may be sent, at any time, to 113 Revere Street.

We wish to thank the express companies, who are most liberal in taking our barrels free of cost. Also the newspapers for publishing different notices.

Daily papers not counted, but as many as last year.

* Bound books . . . . .	1,066
Novels (unbound) . . . . .	1,282
Magazines . . . . .	9,026
Illustrated papers . . . . .	7,384
Christmas and Easter cards . . . . .	3,600

These contributions have been sent to thirty-seven different public institutions, including hospitals, insane asylums, reform schools, almshouses, and light-houses. The inhabitants of every town have books and magazines hoarded away which are never opened now. They have done service in one family; they wait to do service yet again, and such a society gives them the opportunity in the most needed places. Every city or large town where there is any public institution needs just such a society. It is excellent work for Lend a Hand Clubs, and requires but small capital. The whole expense of the work done by the Hospital Newspaper Society of Boston last year was but \$470.05. It is a small sum for the good which is annually done in this way.

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\* This includes eighty-one volumes of our papers and magazines which we had bound. They are not counted in the lists of magazines and papers.

## NEW YORK LADIES' GUIDE AND VISITORS' BUREAU.

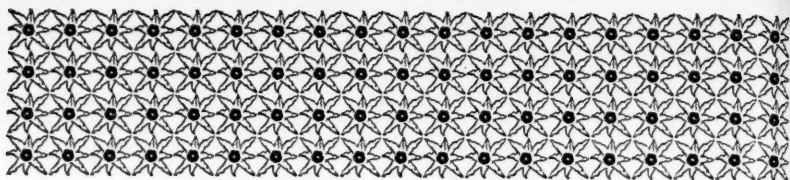
WE have had occasion to speak in this journal of the Chaperon Bureau of London and the excellent work it has done there, and the usefulness of the Bureau in New York, which copied the London organization in many points.

The Chaperon Bureau of New York has now become a stock company, under the name of Ladies' Guide and Visitors' Bureau. With this change a lodging and boarding-house has been opened in connection with the office-rooms, where ladies can be made perfectly comfortable at moderate rates. The house is at 11 West 18th Street, and convenient to the many places a stranger desires to visit in the city of New York. Such a place has been needed in all our large cities, and the success of this undertaking will show what we may expect elsewhere. As the time draws near for the World's Exposition at Chicago the need of well-organized homes and bureaus increases, and we hope by that time to find the supply equal to the demand.

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## NEW BOOKS.

- BARRY, CHARLES A. *What Shall We Do With Our Children?* Occult Publishing Co., Boston.
- BURGESS, J. W. *Political Science and Comparative Constitutional Law.* Ginn & Co., Boston.
- COOPER, O. H. *Compulsory Laws and Their Enforcement.* C. W. Bardeen, Syracuse.
- GRAHAM, WILLIAM. *Socialism New and Old.* D. Appleton & Co., New York.
- GUNTON, G. *Principles of Social Economics.* G. P. Putnam's Sons, New York.
- HARRIS, W. T. *Public Education Throughout the Country.* C. W. Bardeen, Syracuse.
- HARRIS, W. T. *University and School Extension.* C. W. Bardeen, Syracuse.
- MACY, JESSE, A. M. *Our Government: How It Grew, What It Does, and How It Does It.* Revised Edition. Ginn & Co., Boston.
- MURRAY, JAS. O. *Francis Wayland.* (American Religious Leaders.) Houghton, Mifflin & Co., Boston.
- SHERMAN, HON. PORTER. *A Tariff Primer.* G. P. Putnam's Sons, New York.
- SPRAGUE, REV. PHILO. *Christian Socialism, What and Why.*
- WOOD, HENRY. *Edward Burton.* Boston: Lee & Shepard.
- WILLOUGHBY, W. W. & W. F. *Government and Administration of the United States.* Johns Hopkins Press, Baltimore.



## SOME NOTES ON THE ADULTERATION OF FOOD.

**I**N an interesting paper on the adulteration of food, read before the AMERICAN SOCIAL SCIENCE ASSOCIATION a few years ago, it was stated that the only way in which this great and growing evil could be effectually checked was by communicating to the people in every possible way "the most ample and exact information as to the manner in which foods are adulterated, the kinds of food usually tampered with, and the evil effects arising therefrom." The aim of those who use adulterations is to artfully conceal their dishonest work, and it requires in most instances the best expert skill to detect the foreign or deleterious substances. It is useless to pass laws on the subject unless the people are fully roused to the importance of having the laws executed.

Adulterations may be roughly divided into two classes:—

1. Those which are simply fraudulent, but not necessarily injurious to health,—the use of some cheap but wholesome ingredient with the pure article for the purpose of underselling and increasing profits, as for instance the admixture of water with milk, of peas and carrots with coffee, meal with mustard, and wheat flour with pepper.

2. Those which are injurious to health,—the use of drugs or chemicals for the purpose of changing the appearance or character of the pure article, as for instance the admixture of potash, ammonia, and acids with cocoa to give apparent smoothness and strength to imperfect and inferior preparations; the use of alum and other deleterious substances to raise and whiten bread.

In his "Familiar Letters on Chemistry" Baron Liebig states that the bakers of Belgium discovered some years ago how to produce from damaged flour a bread which appeared to be made from the finest and best wheat flour; and they did it by adding to the dough sulphate of copper, a poison.

It is a curious fact that in the country from which chemically-treated cocoa is now being exported, namely Holland, the adulteration of coffee with chicory was first practised. The adulteration took so well in England that subsequently a patent was taken out for a machine which moulded chicory in the shape of the coffee-berry. But that was a comparatively harmless adulteration.

The late Dr. Edmund Parkes, professor of military hygiene, and one of the highest English authorities on the subject of the adulteration of food, stated that he found the cocoa sold in England very commonly mixed with cereal grain, starches, arrowroot, sago, or potato starch, and that even brick-dust and peroxide of iron were sometimes used.

In Dr. Hassall's well-known work on "Food and its Adulteration" it is stated that out of sixty-eight samples of cocoa examined thirty-nine contained earthy coloring matter, such as redde, Venetian red, and umber.

A writer in the "Hospital Gazette" of London (Aug. 23, 1890,) says: "We do not regard all adulterations as equally heinous. When, however, potent chemicals are systematically added what words can sufficiently convey our indignation! . . . Cocoa of the

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most excellent quality and of absolute purity is now to be obtained at very reasonable prices; and no purchaser need be at any loss to get an article to which the severest tests can be applied, and which will come out triumphantly from the ordeal. We were, nevertheless, positively startled, not long since, to receive a pamphlet, bearing on its front page the names of some distinguished chemists, and addressed to the medical profession, vaunting some foreign manufactured cocoas which were distinctly stated to contain a considerable addition of alkaline salts. Surely even lay readers do not need to be reminded that soda and potash cannot be taken with impunity day after day." And an English physician, in a communication to the October (1890) number of "Hygiene," states that of late years the country (England) has been "flooded with foreign cocoas contaminated with an admixture of alkali." The object of the contamination, he says, is this: "Cocoa does not give an infusion or decoction, but mixed with water is practically a soup; it is suspended, not dissolved. Now, the addition of alkali gives rise to a soap, in plain English, much as when common soap, a compound of oil and alkalies, is mixed with water; but this alkalinized cocoa has an appearance of strength which it does not possess, and the consumer hastily assumes that he is getting far more for his money and being supplied with a much better article. . . . The recent great improvements in the preparation of cocoa, by removing the superabundant oil, have so much increased the digestibility of this nutritious beverage that the last excuse for the addition of alkalies and starch is gone, and the presence of the former, besides being deleterious, cannot answer any purpose except giving an appearance of fictitious strength to the resulting infusion, or soup."

In an article on "Cocoa and Chocolate," in the October number of the same magazine, Dr. Crespi says: "The attempt to prepare cocoa in a soluble form has tempted some foreign firms to add alkaline salts freely. These salts cannot be recommended to healthy subjects as regular articles of food."

The Birmingham (England) "Medical Review" for October, 1890, contains an article on "Food and its Adulterations," in which it is stated that "quite apart from any question as to the injury resulting to the human

system from taking these salts it would be only right that the medical profession should resolutely discountenance the use of any and all secret preparations confessedly adulterations, and adulterations, too, of a sort not justified by any of the exigencies of the circumstances. . . . Cocoa is only to be recommended as a beverage when it is as pure as possible."

Quite recently a valuable little work on chocolate and cocoa was published in Germany. It describes, with characteristic German thoroughness, the cacao-tree, the properties of its fruit, and the various modern methods of preparing the food product for the market. In treating of "the manufacture of cocoas deprived of a portion of their oil and rendered more soluble," the writer says: "This branch of the manufacture has recently undergone a great development. Hygiene appears to demand a product which, with a diminution in the amount of oil, should be further distinguished from ordinary chocolate by its readily dissolving in water, milk, etc., thereby being much more easily appropriated by the human system. The removal of a portion of the oil ought to make it more readily assimilated by the digestive system. Starch, cellulose, and the albuminoids are of difficult solubility, and must be converted into such a form as to be readily soluble in water. This would render them easy of absorption, and increase their efficiency. In practice this end has been sought in several ways." . . . The alkaline or chemical process "depends on the fact that the roasted cocoa is treated with carbonate of soda, magnesia, potash, or bicarbonate of soda. . . . The cocoa of those manufacturers who employ the alkaline method is sometimes subjected to a perfectly barbarous treatment in order to secure solution by means of the alkali. For instance, the roasted cocoa-beans are boiled with an aqueous alkaline solution; the product is then dried, deprived of its oil, and afterwards ground. Or the crushed cocoa is roasted, deprived of its oil, powdered, and boiled with water containing an alkali. Both methods of treatment are in the highest degree destructive to those bodies which are essential constituents of cocoa. It is especially the cacao-red which is attacked, and with it disappears also the aroma."

It should be added that in the manufacture

of large quantities by the alkaline or chemical method it is difficult, if not impossible, to so regulate the heat in drying the cocoa after the chemicals are added (the material being then in a very sensitive state) as to prevent the oil from being scorched; and it is well known that burnt oil or fat is wholly indigestible.

The deleterious effects of the chemicals used in such processes have been referred to in general terms; something more definite and precise on that point will be of interest.

In reply to the inquiry, What is the effect on the system, especially on the gastric mucous membrane, of small quantities of dilute alkaline liquids taken frequently and regularly (for example, for breakfast), one of the leading physicians in Boston says: "I would say that while some persons and certain conditions of the system might bear without injury dilute alkaline liquids taken at not frequent intervals, yet the great majority of persons and those with a sensitive stomach could not bear the daily use of such liquids without serious injury. It would produce gastritis, or inflammation of the mucous membrane of the stomach, of varying degree, according to the frequency and amount taken and the susceptibility of the person. This would be accompanied with many of the symptoms of dyspepsia, and if carried to any considerable extent, with troublesome eruption of the skin, and not infrequently with serious disturbance of the

functions of the kidneys. I certainly think its long continuance would be dangerous."

Dr. Sidney Ringer, Professor of Medicine at University College, London, and Physician to the College Hospital, perhaps the greatest English authority on the action of drugs, states in his "Handbook of Therapeutics" that "the sustained administration of alkalies and their carbonates renders the blood, it is said, poorer in solids and in red corpuscles, and impairs the nutrition of the body." Of ammonia, carbonate of ammonia, and spirits of ammonia, he says: "These preparations have many properties in common with the alkaline, potash, and soda group. They possess a strong alkaline reaction, are freely soluble in water, have a high diffusion-power, and dissolve the animal textures. . . . If administered too long, they excite catarrh of the stomach and intestines."

All of WALTER BAKER & CO.'s Cocoa Preparations are guaranteed *absolutely free from all chemicals*. These preparations have stood the test of public approval for *more than one hundred years*, and are the acknowledged standard of purity and excellence. The house of WALTER BAKER & CO. have always taken a decided stand against any and all chemically treated cocoas, and they believe that the large and increasing demand for their goods has proved that the consumer appreciates this decision.

